2nd COPY DELIVERED TO THE
NOV 30 1897
Library of Congress.

LIBRARY OF CONGRESS.

Chap. _____ Copyright No. _____

Shelf BR121 .B245

UNITED STATES OF AMERICA.

CHRISTIANITY, THE WORLD-RELIGION

Barrows' Lectures, 1896-97

CHRISTIANITY THE WORLD-RELIGION

LECTURES DELIVERED IN INDIA AND JAPAN

BY

JOHN HENRY BARROWS, D.D.

PRESIDENT OF THE WORLD'S FIRST PARLIAMENT OF RELIGIONS, AND HASKELL LECTURER ON COMPARATIVE RELIGION IN THE UNIVERSITY OF CHICAGO

CHICAGO

A. C. McCLURG AND COMPANY

1897

LIBRARY OF CONGRESS OFFICE OF NOV 22 1897 Register of Copyrights.

TWO COPIES RECEIVED

BF121
.B245

Copyright
By A. C. McClurg & Co.
A. D. 1897

04-4010

TO

MRS. CAROLINE E. HASKELL

THE ELECT LADY, BELOVED AND HONORED IN THE EAST AND IN THE WEST, WHOSE LIBERALITY FOUNDED THE INDIAN LECTURESHIP, THIS VOLUME, THE FIRST-FRUITS OF HER ENDOWMENT, IS GRATEFULLY DEDICATED, WITH ADMIRATION FOR HER WORLD-EMBRACING PHILANTHROPY AND HER BRAVE AND FAR-SEEING FAITH, AND ALSO IN RECOGNITION OF HER SPLENDID SERVICES TO THE CAUSE OF ORIENTAL LEARNING IN AMERICA AND OF THE EXPANDING KINGDOM OF GOD IN THE CONTINENT OF ASIA.

TABLE OF CONTENTS

EXTRACT FROM MRS. HASKELL'S LETTER FOUNDING THE BARROWS LECTURESHIP, . . 9

PREFACE, ... 13

LECTURE I.

THE WORLD-WIDE ASPECTS OF CHRISTIANITY, 23

LECTURE II.

THE WORLD-WIDE EFFECTS OF CHRISTIANITY, 69

LECTURE III.

CHRISTIAN THEISM, AS THE BASIS OF A UNIVERSAL RELIGION, ... 111

LECTURE IV.

THE UNIVERSAL BOOK, ... 157

LECTURE V.

THE UNIVERSAL MAN AND SAVIOUR, . . 201

LECTURE VI.

THE HISTORIC CHARACTER OF CHRISTIANITY AS CONFIRMING ITS CLAIMS TO WORLD-WIDE AUTHORITY, 243

LECTURE VII.

THE WORLD'S PARLIAMENT OF RELIGIONS, . 293

APPENDIX—DR. BARROWS IN INDIA AND JAPAN. BY REV. ROBERT A. HUME, D. D., . . . 331

BIBLIOGRAPHY AND NOTES, . . . 351

INDEX 407

EXTRACT FROM MRS. HASKELL'S LETTER FOUNDING THE BARROWS LECTURESHIP.

"CHICAGO, Oct. 12, 1894.

"To President WILLIAM R. HARPER, Ph.D., D.D.

"My dear Sir:—I take pleasure in offering to the University of Chicago the sum of twenty thousand dollars for the founding of a second Lectureship on the Relations of Christianity and the other Religions. These lectures, six or more in number, are to be given in Calcutta (India), and, if deemed best, in Bombay, Madras, or some other of the chief cities of Hindustan, where large numbers of educated Hindus are familiar with the English language. The wish, so earnestly expressed by Mr. P. C. Mozoomdar, that a Lectureship like that which I had the privilege of founding last summer might be provided for India, has led me to consider the desirability of establishing in some great collegiate center like Calcutta a course of lectures to be given, either annually, or as may seem better, biennially, by leading Christian scholars of Europe, Asia and America, in which, in a friendly, temperate, conciliatory way, and in the fraternal spirit which pervaded the Parliament of Religions, the great questions of the truths of Christianity, its harmonies with the truths of other religions, its rightful claims, and the best method of setting

them forth, should be presented to the scholarly and thoughtful people of India.

"It is my purpose to identify this work, which I believe will be a work of enlightenment and fraternity, with the University Extension Department of the University of Chicago, and it is my desire that the management of this Lectureship should lie with yourself, as President of all the departments of the University, with Rev. John Henry Barrows, D.D., the Professorial Lecturer on Comparative Religion, with Professor George S. Goodspeed, the Associate Professor of Comparative Religion, and with those who shall be your and their successors in these positions. It is my request that this Lectureship shall bear the name of John Henry Barrows, who has identified himself with the work of promoting friendly relations between Christian America and the people of India. I hope also that he may be the first lecturer. The committee having the management of these lectures shall also have the authority to determine whether any of the courses shall be given in Asiatic or other cities outside of India.

"In reading the proceedings of the Parliament of Religions, I have been struck with the many points of harmony between the different faiths, and the possibility of so presenting Christianity to others as to win their favorable interest in its truths. If the committee shall decide to utilize this Lectureship still further in calling forth the views of scholarly representatives of the non-Christian faiths, I authorize and shall approve such a decision. Only good will grow out of such a com-

parison of views. It is my wish that, accepting the offer which I now make, the committee of the University will correspond with the leaders of religious thought in India, and secure from them such helpful suggestions as they may be ready to give. I cherish the expectation that the Barrows Lectures will prove, in years that shall come, a new golden bond between the East and West. In the belief that this foundation will be blessed by our Heavenly Father, to the extension of the benign influence of our great University, to the promotion of the highest interests of humanity, and to the enlargement of the kingdom of Truth and Love on earth, I remain, with much regard,

"Yours sincerely,

"CAROLINE E. HASKELL."

PREFACE.

The Lectures contained in this book have received no additions and only a few slight changes. They are published as they were given in India. As delivered in Japan, some slight alterations in them were, of course, indispensable. I have not thought it wise to depart from the popular style and character of address which seemed best fitted to the original purpose of my spoken message.

The Indian Lectureship was fortunate in its connection with a movement of fraternity and conciliation which deeply touched the heart of India. After the work which I was permitted to inaugurate after six thousand miles of travel, in which I crossed the Indian peninsula five times, delivering more than one hundred and ten lectures and addresses, meeting hundreds of missionaries and Christian teachers, and also many hundreds of non-Christian friends, and speaking to thousands of restless and inquisitive youths, my estimate of the possible usefulness of the Lectureship, especially when it is held in abler hands than mine, has been augmented. If Christian lectureships are useful in Oxford, Edinburgh and New York, they may become

much more useful in a country like India, where the foundations of rational Christian faith must be laid. I have long believed in Christian education as a main factor in India's evangelization. The Lectureship comes in as a supplement to this force. It brings a fresh speaker to the inquiring and changing Indian life, and it secures for him a sympathetic hearing. Furthermore, well-known and scholarly men going to India from Europe or America are sure to gain larger audience than those already resident in India, and returning to their own lands after a few months of contact with the wondrous life of the East, they will be able to speak with more interest and personal knowledge in regard to the progress and the needs of Christ's Kingdom.

The subject which I selected for this inaugurating series of lectures was chosen with several objects in view. I desired to fasten attention on the supreme and distinctive truths which center in Christ. It is certain that many educated Hindus who know something of Christianity misconceive it. They regard as supreme and vital what is only secondary and non-essential. Believing that the spirit and substance of the Christian religion are found in the Christ of the Gospels, I made my most earnest effort to concentrate upon Him the constant attention of my hearers, whether I met them in the college halls of Calcutta or in the Town Hall of Lahore, whether on the Malabar coast or where

the long waves dash on the stormy shores of Coromandel.

My second purpose was to lodge in the Hindu mind our conviction that Christianity is essentially a universal religion, divinely adapted to the spiritual needs of each man, whatever his race, rank or nation. The sensitive Hindu, who for long ages has scarcely looked beyond his own beloved Aryavarta, is not easily disposed to favor the claim that anything outside of India is mighty enough to take up and include his own land, with its great religious philosophies and its three thousand years of intellectual history. Christianity, although it had lingered since the fourth century on the West Coast in the Syrian Church, and although it had touched Southern India in the apostolic labors of Xavier, appeared to the Hindu mind chiefly as the religion of his English conquerors. Then he came to regard it as the faith belonging in various forms to the Western world of railroads and iron steamers, the world of fire-arms and materialistic science. He saw clearly some of the unlovely aspects of Christendom, and the name Christian had none of the attractiveness for him which it possesses for Europeans and Americans. Flattered by the praises, sometimes indiscriminate, of Western scholars, who unearthed for him his own sacred literature, he began to think that he possessed something already which rendered Christianity, at least for him, unnecessary. Of late years,

during the so-called Hindu revival, he has been strengthened in his feeling that Hinduism, reformed and purified, is good enough for his people, and indeed possesses a glory which does not belong to the Christian Gospel. It was, therefore, my effort to show that Christianity, judged by any tests which bring out its true nature, is the universal religion. The earnest proclamation of the essential universality of the Christian faith was, of course, not altogether acceptable to the proud and isolated Hindu spirit. It has been the habit of that spirit in recent years to claim for Hinduism every excellence claimed by other religions. My persistent advocacy of Christ's universal claims, and my insistence that Christianity is a missionary religion, seeking after the whole world with its message of life and salvation, stirred up not a little antagonism. But I was not so much surprised at this as at the general kindness, courtesy, patience and attention with which my message was received.

The subject and treatment of my lectures were determined by another consideration and purpose, the desire to furnish a convenient, comprehensive and readable summary of Christian Evidences in the light of comparative study. The Indians are a reading people, and India is the country of cheap printing. And while there are many books of Christian Evidences, and valuable works in which Christianity and Hin-

duism are compared, I do not know that India is familiar with any volume wherein the supremacy of Christianity is continuously set forth, as compared not only with Hinduism, but with the other competing religions.

It does not seem appropriate that I should fill this preface with the names of the multitude of friends, who, in America, Great Britain, France, Germany, Egypt, India, Japan and the Hawaiian Islands, contributed, in one way or another, to the pleasure and interest of my world-pilgrimage and to whatever success may have belonged to my undertaking. I have come to feel that the empire of good will is the most comprehensive now existing on the earth. The domain of fraternity is practically world-wide. I have heard the voice of kindness within the cathedrals of Old England, and the bronzed and lacquered sanctuaries of Japan. I have experienced the warmth of brotherly affection from Roman Catholic Monsignors, Syrian Bishops, and Greek, Coptic, and Armenian Patriarchs. My mission to India was blessed by the prayers of Christians in America, and welcomed by men of all faiths in the Orient. The most famous of scholars, Professor Max Müller, of Oxford, gave it his kindest interest and good wishes. It received the benediction of the venerable statesman of France, the late Jules Simon, and the more venerable Patriarch of Alexandria, the successor of Athanasius. I have clasped the friendly

hands of Jain, Moslem and Parsee scholars, and of the sages of the Buddhist and Confucianist faiths. The garlands which the dark hands of kindly Hindus, in accordance with the beautiful Eastern custom, placed around our necks, have bound our affections to the brilliant and suffering East, and as I think of the faces which have been upturned toward ours, faces as bright with intelligence and good-will as they were embrowned by tropic suns, I realize how strong and lasting is that pathetic appeal which Asia henceforth makes to my grateful heart.

The welcome and hospitality with which the Christian missionaries in India and Japan received us into their homes were unspeakably kind, and one of my deepest joys in recalling my busy months in the Orient is their constant testimony that my mission was in some measure a help and encouragement to their work. It would be ungracious and ungrateful in me not to record the names of at least five among the many friends who aided in successfully inaugurating the India Lectureship: Hon. and Rev. William Miller, D.D., C.I.E., President of the Christian College, Madras; Rev. K. S. Macdonald, D.D., and Principal John Morrison, M.A., Calcutta; Rev. P. C. Mozoomdar, of the Brahmo Somaj, and the Rev. Robert A. Hume, D.D., of Ahmednagar.

I can wish for my successors in the Indian Lectureship no more interesting experiences than

those which made my recent visit to the Land of the Vedas a chief event in my life. However slight a contribution to the religious discussions of our times this book may be deemed, it must be evident that the conception of Christianity herein embodied is fast coming to the front, and will more and more absorb the attention of the friends and foes of the Christian religion. In this conception will be found the abiding motives of Christian missionary effort. I saw India in a year of plague and famine, and I hope that the readers of this volume, both in the East and the West, may be helped by it to discover anew or for the first time that a Divine Physician stands ready to heal the dreadful plague of sin, and that the famine of the soul may be removed by Him who still says, "I am the Bread of Life."

JOHN HENRY BARROWS.

The Seven Pines,
Island of Mackinac, Michigan.
September 6th, 1897.

THE WORLD-WIDE ASPECTS OF CHRISTIANITY.

And nations shall come to thy light, and kings to the brightness of thy rising. Isaiah, lx. 3.

And they shall come from the east and west, and from the north and south, and shall sit down in the Kingdom of God. Luke, xiii. 29.

And ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth. Acts, i. 8.

Jesus ist der Christus Israels gewesen und das Christenthum ist aus der Offenbarungsreligion der Semiten geboren. Aber die edelsten Kräfte Jafets haben dabei mitwirker müssen. Jesus ist mehr als ein Prophet Israels gewesen, und mehr, als Israels höchste Hoffnung von seinem Könige erwartete. Er ist die Offenbarung Gottes für die Menschenkinder. Und das Christenthum ist die Welt-religion, in der der religiös-prophetische Geist Sems sich mit dem philosophischen und civilisatorischen Geiste Jafets vermählt.—Grundriss der Christlichen Apologetik von Dr. Herm. Schultz, p. 84.

"A national religion," Mozoomdar said, "may be a very fine thing; but a rational religion is grander." To which noble words I would add: Any religion which boasts of being national proclaims to the world the fact that it is not the Universal Religion. As well may men ask for a national geography or a national astronomy as for a national religion.—Universal Religion, a lecture delivered at Bangalore in Nov., 1896, by Edward P. Rice, B. A., p. 4.

FIRST LECTURE.

THE WORLD-WIDE ASPECTS OF CHRISTIANITY.

I deem it one of the chief privileges of my life that I am permitted to inaugurate this Lectureship, which I hope may prove a bond of brotherhood between the East and the West. My interest in this land of India, which cradled the old religions, and has been a theater for the activity of the newer faiths, has continued through years. Before the Parliament of Religions was held I entered into correspondence with many of those who lead in the religious activities and developments of this people.

Some of them made the long journey to America, and gave us their views of the problems of human life and destiny. Before returning, these speakers at that Congress expressed the hope that I might be able to visit India, a hope which I fully shared, although at that time such a visit as this seemed a remote possibility. A year after the Parliament closed, however, a Christian lady who had been deeply interested in that meeting founded this Lectureship, entrusting its conduct to the University of Chicago. And she accompanied her gift with the

request that I should be the first speaker on this foundation, and also with a statement of her thoughts and wishes. Her purpose was to establish courses of scholarly lectures in the collegiate centers of India, in which, "in a friendly, temperate, conciliatory way, and in the fraternal spirit which pervaded the Parliament of Religions, the great questions of the truths of Christianity, its harmonies with the truths of other religions, its rightful claims and the best method of setting them forth, should be presented to the scholarly and thoughtful people of India."

Mrs. Haskell, both in her gift and in her letter, has shown how broad and charitable is her mind and how generous and loving is her heart. Possessed of an ample fortune, she has made large gifts to hospitals, institutions for the care of orphan children, and for aged people, churches of different denominations, and societies for the prevention of cruelty to animals. Tender-hearted toward all suffering, she has been broad-minded and wise in promoting the higher education. She has founded in the University of Chicago a Lectureship which bears her name, on the relations of Christianity and the other faiths, and by the gift of more than £20,000 has built the Haskell Oriental Museum, the first great building in America dedicated entirely to Oriental studies. Her mind has taken in the whole world, and in founding this Lectureship as a permanent institution she has manifested her

love to a people and a country that she has never seen. She has desired to increase their opportunities of becoming acquainted with that Christian faith whose compassionate spirit she nobly illustrates. Now in her seventy-sixth year, she sends her blessings, through the voice of another, to the people of India, and is calmly confident that good results will follow this effort to advance the kingdom of righteousness and love by casting seeds of celestial truth on the ancient streams of the mystic and memory-haunted Asiatic world. She believes that you will give a welcome and a sympathetic hearing to generous-minded scholars, who come in the spirit of love, and whose purpose is not so much to pull down as to build up, and who, acknowledging that the Spirit of God has been working everywhere, that rays of heavenly truth have been shining everywhere, that voices of prophetic tone have been sounding everywhere, are eager to communicate such messages of the Spirit, such gleams of heavenly light, such utterances of divine consolation as have come to them in connection with the ministration of Jesus Christ. No wise Christian believer, it seems to me, would uproot or destroy anything in Oriental lands which he deems true and useful. I am sure that the scholarly Hindus who have accepted Christianity and are now rejoicing in what they find in Christ still maintain their faith in all the ethical and spiritual verities of Hinduism, adding

thereto a supreme and satisfying faith in the person and work of their Lord and Saviour. They are not less devoted to India's welfare than their non-Christian brethren, and they are not less proud of all that is truly great in India's past history.

Under the commission which I bear it is my privilege and duty to give my message in a spirit of friendliness and conciliation, to set forth the rightful claims of Christianity, without forgetting its points of contact with other faiths. I have not come to India for controversy. What I seek, and what I believe you will freely grant, is a candid hearing to these lectures, in which I shall propose the inquiry—"Is Christianity fitted to become the world-religion?" This is a vital question, and I ask you to give it your careful consideration to the close of these six addresses. While each lecture will treat a special part of the theme, it will be necessary for the candid hearer, in order to judge of the argument offered, to take under his survey the whole field. I have not come to India to discuss those great systems of philosophy, which are the astonishing product of the subtle Hindu mind.[1] Matters of chiefly intellectual interest are not grave enough to justify the efforts, or to fulfill the hopes of this Lectureship. The ethical and spiritual problems are the deepest. They have a universal interest. God, man, duty, worship, escape from sin

[1] Appendix, Lecture I, Note 1.

and evil, triumph over the world, reconciliation, peace through fellowship with the Heavenly Father, and hope which death cannot annihilate, —these words suggest the main problems of human life.

The present lectures deal with religion, or man's devout attitude toward the universe, a universe glorified by the presence of God. Man's religion concerns the being of the Infinite Spirit, and his personal relations to that Spirit. It is explained by such words as reverence, worship, duty, repentance, aspiration, love.

When we consider man, after he has risen to the dignity of thought, we find him an inquirer gazing into a mysterious world. He stands on an isthmus between the oceans of two eternities. Out of mystery he came, and into mystery he goes. He recognizes himself, he recognizes the world outside of himself, he recognizes also that there is a connection between the two—something binding them together, the great all-surrounding unity, which he calls the universe.[2] He cannot rationally divorce this creation from the thought of creative powers, and though he has believed in the presence of many supernatural beings, he has generally, if often vaguely, recognized a Supreme Divinity behind all others, and, with the disclosures of recent science, he has reached the conclusion that there can be but one mind back of phenomena.

[2] Appendix, Lecture I, Note 2.

It has been truly said by Professor Drummond that "the sun and stars have been found out. If science has not, by searching, found out God, it has not found any other God, or anything the least like a God, that might continue to be even a conceivable object of worship in a scientific age."

As we study man, even in his degradation, we find him to be a worshipful being. Pre-historic men had their idols, and beliefs in the life beyond were indicated by their burial customs. Thus, religion is not something imposed upon man but something that springs up within him. The doctrine of a God, immanent as well as transcendent, simplifies some of the questions regarding the origin of religion.[3] We trace its birth not to the call of Abraham or to the hymns sung by the Vedic man "under the bright sky and beneath the burning stars of India." Its origin is not with the priests of the Nile or the miracles of the New Testament. It is older than history. We say that it is "instinctive" for men to recognize the supernatural origin and environment of life. They may call God by a hundred names, and the gods of the Hindu mythology by a hundred thousand, but they cannot get permanently away from the Infinite Spirit. They learn, as one has said, that "behind all the phenomena of nature there is a cause, that behind the apparent is the real, that behind the

[3] Appendix, Lecture I, Note 3.

shadow there is the substance, that behind the transitory there is the eternal." Man discovers, but does not make, the relations and laws which enter into the substance of religion; and hence it is true that, if all the books that are deemed sacred were burned, if the historic records were all obliterated, if the temples and rituals and elaborated creeds of to-day were swept out of sight and out of mind, and if only the infant children now living in the world were to continue to live after this hour, though the loss would be unspeakable—Sinai, the Mount of Beatitudes, Calvary, all gone—still the young, new race would learn to recognize the divine, and build the altars of faith; religion would return because the old heart-hunger for God and immortality would not be destroyed; and the soul, the mother of all traditions, would build its shining ladders, behold the ascending and descending angels, and listen once more to the songs of the Spirit.

Religions have died, but the spirit of worship survives. Certain forms of faith went down into the graves of ancient empires, but the realm of faith was never so large and luminous as to-day. Science is showing a deeper regard for religion. It is far more reverent, and in closer sympathy with faith. The time has come when scientific minds have undertaken the study of these vital phenomena which constitute the main current of human progress. The whole

tendency to-day is toward a worshipful and loving trust in the Eternal Spirit.[4] Agnosticism is not so unknowing as it was twenty years ago. "Each act of scientific examination," as one has said, "but reveals the opening through which shines the glory of the eternal majesty." Environment includes God, the chief force and factor in development. God, immortality, the spiritual origin, and direction of all things—these are the truths, that are most consonant with our present state of knowledge. The acceptance of the doctrine of evolution has enlarged the domain of natural theology and changed its scope, though not its results. Physical and metaphysical science are not at war. They are not indifferent to each other. They are pursuing similar ends. It is not only true that science endeavors to think God's thoughts after Him, while religion endeavors to feel God's emotions after Him, but it is also true that science is becoming religious, and religion scientific.

We are living in a time when the question asked by the present course of lectures has a peculiar appropriateness. Many of the most important subjects which men are considering at the close of the nineteenth century are either included in this inquiry or suggested by it. Studies in Comparative Theology and the pressing and very practical problems of religious effort are closely related to it. Some thoughtful men,

[4] Appendix, Lecture I, Note 4.

trained in the philosophies of the Orient, are answering our inquiry affirmatively to this extent that they are urging and promoting ethical reforms which follow the spirit and methods of Christian philanthropy. Does not the awakened and expanded intellect of India and Japan look upon Christendom with some measure of grateful appreciation, and does it not regard Christianity, as represented by Christ and his teachings with a growingly favorable mind?

The higher principles and ideals of the non-Christian religions touch those of the Christian Scriptures at certain points, although not always very closely.[5] Good results might follow a careful statement of these principles, common to Christianity and each of the non-Christian systems. By a comparison of these different statements, the elements common to all could be discovered. This residuum, however, would constitute an insufficient basis for that new, universal religion which a few idealists imagine is to spring from this common content. Scholars have tried in vain to construct an artificial language which men shall adopt and use, out of the best elements of the greatest forms of human speech, and it is not probable that a universal religion can be educed out of the elements common to the mightiest forms of faith. Religions whose origins are known have not been manufactured. They have been born like children.

[5] Appendix, Lecture I, Note 5.

They have sprung like trees from seeds or roots in the past, and their development has not been mechanical, but vital and organic. Dissection neither discovers nor develops life. Reducing Christianity and the non-Christian faiths to their common principles, we bring the highest to the level of the lowest, cut each faith off from its history, and eliminate from each at least some of the characteristic elements which give it energy and endurance. The ethical and philosophical remnant, plus the dim recognition of a supernatural order, cannot be considered the world-religion for which mankind is supposed to be waiting. Most men acquainted with the history of religions, do not anticipate the rise of a new faith which, gathering the best elements of the others into a grand synthesis, is destined to supplant all present systems of belief and worship.

Educated minds are now familiar with the leading principles, the main historic developments, the present working forces, and the chief moral results of the four or five religions of the world now dividing the allegiance of its inhabitants. As a matter of[6] fact, the faiths which dispute with Christianity the conquest of the globe are only four: the Mohammedan, the Hindu, the Confucian, and the Buddhist. I believe that Christianity can be shown to include what is best in the ethnic faiths, to have elements which make it supreme, an authoritativeness

[6] Appendix, Lecture I., Note 6.

which makes it distinctive, and that, when developed in accordance with its divine ideas and modified to meet the mental and other necessities of different nations, it will yet dominate with its beneficent rule the entire race. It has been the mission of the greater religions, of those which are vertebrate with organizing truths, to absorb the primitive, the unsystematized, the aboriginal faiths of the world. In India, as the hill tribes and the tribes of the jungle have become slightly civilized, they have gradually melted their rude and cruel superstitions into the types of the more intellectual religion. They have changed their modes of living and their ideas, and passed into Hinduism "by a natural upward transition, which has led them to adopt the rituals of the classes immediately above them." We know that Mohammedanism is sweeping away the barbarous cults of central and western Africa; that Buddhism in its wide conquests has wrought similar works; while Christianity not only dethroned the gods of Olympus, but has also annihilated the primitive faiths of many of the savage islands of the Pacific.

With the dividing walls of nations broken down and their doors of exclusion broken in, the great religions confront each other to-day, and, as Principal Grant has said of one higher faith meeting another: "Victory cannot be expected to incline to either side until there has been an intelligent study by each of the sources of the

other's strength, an appreciation of the spiritual and social needs which it has met, and an absorption by the one that has most inherent excellence and power of assimilation, of all in the other that caused it to be accepted and retained for centuries by millions of human beings." Of the four great religions which meet Christianity to-day, he adds that "they have proved themselves so enduring, and so suited to men on a great scale that, if Christianity should succeed in absorbing and taking the place of one of them, it would be a more crowning demonstration of its superiority than was its triumph over the religions of Greece and Rome."

I come as a representative of Jesus Christ, the greatest cosmopolitan, the greatest humanitarian of all history, who, in His disclosure of God as the universal Father, revealed the universal principle of human unity. His God is "the God of all men and nations, the God who is revealed in nature and history alike." I do not speak to you as a man of another race, and even if I did I should feel our essential oneness as members of the same human family. But we are of the same race. Long ages ago your fathers and mine "were brothers, lived under the same heaven, watched the same stars rise and set, tilled the same fields, worshiped the same gods." Culture, wealth, civilization came to your Aryan forefathers when the ancestors of my people were cruel savages, dwelling along the shores of

the Elbe and the Rhine. If to-day the Anglo-Saxon race is in the foremost ranks of civilization, if the Teuton is now a leader in human progress, it is because there came to him "in his brawny and untutored youth a gentle faith, yet strong as gentle, and it molded him with its soft yet plastic hands, shaped him to new and nobler purposes, breathed into his society a purer spirit, larger ambitions, and loftier aims." "He knows himself a son of God, a brother of man, a free and conscious person, sent by divine love to make earth happier, by divine righteousness to make man holier."

We believe that from Christianity has sprung all that is best in our civilization, and so far as we are faithful to Christ, our leader, we are eager that all men should share its blessings. But you will not appreciate a primary and essential truth in regard to Christianity if you think of it for a moment as a Western, a European, an American or an English religion. If it must be described geographically it is Asiatic, and from Asia its light has illumined, and its gracious power has molded, the Western nations. But the word Asiatic is misleading. For essentially it is universal; it is that which not only fits the spiritual needs of all races, but was designed from the beginning, and was proclaimed by its Founder, for the spiritual good of all mankind.

But what, I ask, is this Christianity of which

I am to speak? We know that it has many forms and many divisions. In these lectures it will be identified not with a part of Christendom, like the Greek Church, the Roman Catholic Church, or any type of Protestantism, but rather with that in which they all agree: common, catholic, historic Christianity, the faith delivered once for all in apostolic times unto the Christian saints, but not delivered as a perfect jewel admitting of no change or growth, but rather as a celestial seed capable of indefinite expansion and wide variation. Historic Christianity, so far as its fundamental truths and facts are concerned, includes the faith in God, the Father and Creator; in Jesus Christ, His only Son, the Redeemer of the soul through His life, example, teachings, death, and resurrection; in the Holy Spirit, or the Lord of life and sanctifier of the soul; in a Holy Universal Church of all believers; in personal resurrection, and conscious immortality. There have been Christian developments outside of these limits. Noble characters have been shaped by Christian truth, who have not accepted in its fullness the historic faith. But I am not dealing with exceptions, but with the rule. Christianity is a majestic growth from the seed planted in Palestine by Christ and his Apostles. The truths and forces which have made Christendom are centered in Him whom the Church reveres as the Messiah of Israel, the Son of God, the Divine Redeemer, incarnate in Jesus

of Nazareth for the redemption of men. Of course, Christianity cannot be regarded as merely the theological teachings and historical propositions of any Christian creed. It must also be thought of as the spirit pervading these. As Christ created Christianity, we must know Him in order to understand what He created; His conception of God as Father, gracious, merciful, and providing propitiation; His conception of Himself as the Mediator and Redeemer; of men as children of God, whose primary obligations are the filial spirit toward Him, and the fraternal spirit toward each other; of worship as spiritual and independent of priests and sacred places; of the kingdom of heaven as a society founded to universalize Christian ideas. We believe that this, the common, historic Christianity has in it the elements and forces which make it fit to become the world-religion, and which, for that reason, will give to it ultimate acceptance throughout the earth.

And what fitter time was ever known for such discussions and comparisons as are involved in our fundamental proposition? The investigation required may now be conducted without misleading ignorance, without acrimony, in the spirit of perfect fairness, and with genuine and generous appreciation of the elements of truth and goodness, discoverable in each of the leading historic faiths. In a recent article in the *Deutsche Rundschau* of Berlin, Professor Max

Müller describes each religion as going its own way, so convinced of its own and only beatifical power that it hardly looks at others, and can only with difficulty suppress a smile of self-content when it is asked to put itself within the same line and order with the other religions. This description may express the general feeling of the past, and the prevailing feeling of multitudes to-day; but surely we have witnessed the beginnings of a truer understanding among those who variously represent the spiritual forces of the earth. And there are multitudes of Christians, profoundly loyal to Jesus Christ, who have expressed a generous appreciation, not only of the truths contained in the Sacred Books of the East, but also of the devoted lives of many who have not known the historic Christ, or who have been blessed by Him indirectly rather than directly—that is through lunar, rather than solar radiance.[7] A few years ago, in the Palace of Delight outside the fortress of Acre, there died a famous Persian sage, named Beha Allah, the "Glory of God,"—the head of that vast reform party of Persian Moslems who accept the New Testament as the word of God, and Christ as the deliverer of men, regarding all peoples as one, and all men as brethren,—who said to a Cambridge scholar "that all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the

[7] Appendix, Lecture I, Note 7.

sons of men should be strengthened; that diversity of religions should cease, and differences of race be annulled; what harm is there in this? Yet so it shall be. These fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace shall come. Do not you in Europe need this also? Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind." Do not such Christian sentiments as were spoken by this Babi saint indicate that loving hearts are finding each other out and reaching forth their friendly hands, now that Heaven is calling to the truce of God?[8]

A fundamental principle of the Parliament of Religions was toleration, and those who accept the principles of the Parliament are champions of toleration in its truest and widest sense. The records of religious bigotry and persecution are probably the blackest and reddest pages in the past history of our race. The wars, hatreds and inhumanities attributable to the intolerant spirit in sincere men, men who worshiped their own opinions more than the divine spirit of love and mercy, have made the very name of religion an offense to certain classes of unbelieving minds. All races and all the great faiths have an evil record to be ashamed of in this regard. We hope that the Parliament is a signal to the twentieth century that the persecuting ages are over or must speedily come to an end. Tolera-

[8] Appendix, Lecture I, Note 8.

tion means among other things that men are to be defended in their right to worship God according to the dictates of their own consciences, without fear or molestation. It means that the Jew may become a Christian, or the Christian a proselyte to Judaism, without suffering social or religious punishment. It means that the American may become a Buddhist, and that the Japanese, Chinese or Hindu may become a Christian or a Mohammedan without passing through any earthly Inferno.[9]

The days of persecution are drawing to an end, and the day of co-operation and friendly intercourse has dawned; there is in most lands, and I am persuaded here, also, augmenting toleration of individual conviction and an increasing spirit of fraternity. I believe that the unity of mankind is a foremost thought in the modern world, and that the tendencies toward unification in morals, laws, commerce and scientific conceptions are stronger than ever before.

Ethical unification is happily becoming more and more apparent. The highest minds in every faith, when they have expressed themselves in each other's presence, have condemned injustice and oppression in nations, the rapacity and cruelty of strength in dealing with weakness. They have declared for righteousness, purity and humanity. And they have perceived and affirmed that morality is not something artificial

[9] Appendix, Lecture I, Note 9.

and fanciful, is not a matter of gesture, and ceremonial and national usage. It is not concerned with the mere externals and unessentials of life. It is something real; that is, spiritual and vital; it belongs to the heart and conscience. These higher minds exclaim with the old prophet, "What doth the Lord require of thee except to do justice, love mercy, and to walk humbly with thy God?" But is the unification to stop with ethics? Is it not to include the domain of religion? If "all ideas of a family or national God have disappeared from the minds of civilized men," may not the idea of a merely national religion also disappear? If human brotherhood is universal, why may not the worship of the common Father through a common Mediator and Saviour become universal? With men living under such varying conditions there will always remain diversities wide enough to satisfy the poet, the economist, and the philosopher. But, since all men are essentially alike, that is, since their spiritual needs and aptitudes are fundamentally the same, why should they not all have access to the best that God has given? If Mohammedanism or Hinduism, if Buddhism or Christianity has the more perfect revelation of truth, is richer in its disclosures of God, and has organized, or brought together these truths and revelations into the most harmonious and effective working order, why should not the more favored religion, espe-

cially if it be one marked by essential completeness, supernatural authority, evident finality and absolute perfection in its central Personage, become the universal faith?

One reason for the gentler spirit now apparent on the part of Christendom is a deeper love of all truth, and a perception that scattered rays of truth have reached every nation. There are intuitions of the Divine, clear distinctions between good and evil, hopes of immortality, and perceptions of a superhuman government, entering into nearly all the religions. In claiming that Christianity is fitted for the whole race, and will be universal, we do not deny that Mohammedanism, for example, had good reasons for springing into life, that it rebuked and chastised a corrupted church, and that it may have surpassed Christendom, at certain times and places, in its application of ethical truths. Christian scholars confess that the doctrine of human equality has occasionally "received practical exemplifications in Islâm, which were sadly wanting in the parallel region of Christian practice." They point us to "the Caliph Omar, leading his camel while his slave rides, the prophet's daughter, Fatimah, taking her turn at the mill with her own slaves," as "specimens of the scrupulous observance in general paid to the injunctions of the prophet." Among the followers of Mohammed are spiritual aspirations after a life of purity, and struggles, not always defeated,

against the lower nature. We know that the Golden Rule, stated negatively in the Confucian writings, is found also in the positive form in the Hindu Shastras, and that centuries before the Sermon on the Mount, the Chinese sage, the mystic and thoughtful Laoste, taught the duty of blessing those who injure us. A true Christian theology is not abashed, but rather glorified, by such evidences of the working of God's Spirit. Archbishop Trench has instructed us that we are not unduly magnifying the light of nature by these concessions to truth, but are only affirming that the Light which enlighteneth every man has given some glimpses of His beams to all, and that "in recognizing this brightness we are ascribing honor to Him and not to them—glorifying the grace of God, and not the virtues of man."

Furthermore, let us not forget that the severity of Jesus Christ blazed out against the Pharisee, and not against the Pagan. "He was royal hearted" it has been said, "in the recognition which He gave to ignorant goodness," like that of those who ministered unknowingly unto Him in the least of His brethren, or that of the man who was casting out devils in His name. We are so far from embodying the perfect truth, so far from realizing ideal Christianity, that the temper of generous charity toward men whose heavenly possessions seem to us less than our own is pre-eminently becoming.

We believe that the perfect Christianity is the mind, and heart, and life of Christ, but we who have so much, are so imperfect both in our apprehensions and in our lives, and those who appear to us to have less are at times so manifestly better than their creeds that our discriminating age, is one in which "the strife of warring dogmatisms" is happily lessening.

Comparative Theology makes our apprehension of God juster, our perceptions of His workings broader, by seeing in the ethnic faiths, "a part of that divine discipline by which the race of man has been tutored, and trained for a higher life and fuller revelation." "Hebrew prophecy does not claim to be the only genuine prophecy. The Old Testament Scriptures represent prophecy as extending beyond the range of the chosen people in Melchizedek, Jethro, and Balaam. It is not necessary in the interest of the Christian religion to insist that God left all other nations except Israel without religious guidance." The more the leading religions are studied in their genesis, their original teachings, and in their relations to the loftiest spirits who were influenced by them, the more beauty, truth and good are discovered in them. We believe that Christianity is to supersede all other faiths, "not by excluding, but by including the elements of truth which each contains." Some Christians have been startled in discovering how much of spiritual verity may be found outside of

Christendom. Still, in the end, with Sir Monier Williams, they have been more profoundly impressed with the supremacy and sufficiency of the Christian faith. And, furthermore, such studies as we are pursuing, will give us not only the perception, but also the feeling of the unity of mankind.

In claiming and seeking universal acceptance Christianity finds itself opposed by the claims and efforts of Buddhism and Islâm. Hinduism can hardly be taken out of the category of national religions. The efforts of a few Hindu scholars, to secure a general recognition of the worth which they find, for example, in the Vedanta philosophy, do not properly place Hinduism in the ranks of the missionary faiths, seeking by zealous propagandism to gain universal acceptance. But Buddhism and Islâm are in very different degrees, missionary in spirit, and every missionary religion has in its heart the hope of universal supremacy. Mohammedanism has sought to bring men under the dominion of its great formulary. And it presents to-day some aspects of universalism, although it seems to us defective in meeting all the needs of the human heart. But when the representatives of Islâm coming all the way from the center of Africa and the borders of China, after their "long travel under solemn suns," meet in Mecca, the end of their holy pilgrimage, a new world-sense arises or is strengthened in their devout souls such as

came to many at the opening of the World's First Parliament of Religions. "It is this," as one has said, "which has stimulated the devotion of susceptible and imaginative minds, it is this which communicates to all Mohammedans an inspiring sensation of the universality of their religion, and exhibits with a form they can appreciate the unity of all believers." Buddhism claims to be a world-wide religion, and thus stands in vivid contrast with the Hinduism out of which it sprang. Gautama's extrication of his new enthusiasm for mankind from the grasp of the Brahmanic priesthood, has been compared with the work of Saul of Tarsus, in saving Christianity from sinking into a Jewish sect. In the present unity of modern civilization, the so-called universal religions are using similar methods and instruments, in diffusing their ideas. We are told that Mohammedans are now employing the press instead of the sword. "Newspapers in Constantinople are exhorting the faithful to send forth missionaries, to fortify Africa against the whiskey and gun-powder of Christian commerce, by proclaiming the higher ethical principles of the Koran." And Buddhism in Japan has instituted "Societies of Buddhist Endeavor, Young Men's Buddhist Associations, well-equipped schools for their rising priesthood, girls' schools, orphanages, a contemplated school for nurses, and a hospital in Tokio." It has been the habit of Buddhism in the spirit of the

all-appropriating Hindu system out of which it came, to borrow whatever appeared that might be useful, and we are not surprised that "in the fifteenth century a reformed Buddhist Church in Thibet adopted the whole organization of the Roman Catholic Church, and so we find there pope, cardinal, prelate, bishops, abbots, priests, monks, nuns; with the ritual of infant baptism, confirmation, ordination and investiture, masses for the dead, litanies, chants and antiphonies, rosaries, chaplets, candles, holy water, processions, pilgrimages, saints' days and fast days."

But, whatever may be justly said of the world-hunger of the faiths of Buddha and Mohammed, no one doubts that Christianity not only seeks to become world-wide, but must do so by the very law of its being. When Christians are sometimes asked to cease their efforts in extending the knowledge of Jesus Christ as the Divine Saviour of men, and to confine their labors to works of philanthropy and social reform, they are requested to refuse obedience to their Supreme Commander, to whom they have pledged their loyalty, and they are asked also to throw away the means, by which experience has led them to think that they can best serve the moral and social progress of men. Canon Gore has said of Christ, "He founded a catholic religion capable of infinite adaptation in different societies, but appealing to the manhood which does not change," and Christianity renounces

itself and its Divine Master whenever it curbs its out-reaching activities, and hides its heavenly light under any ethnic bushel. As we open the New Testament literature, we find that the idea of a world-wide conquest lies at the foundation of the Christian religion. The apostles were to make disciples of all nations, and were to be witnesses of Christ, to the uttermost parts of the earth. The world of their thought and knowledge may have been restricted to the Roman Empire, even as the world of the Buddhist emperor Asoka, who deemed himself a universal king, was confined to India, and the world which Confucius and Laotze surveyed was bounded by China. But, in the expanding thought of Christendom all national limits have disappeared. It sees in Jesus Christ a redeeming King who has made a propitiation for the sins of universal humanity. "And the coming of Christ coincided, under Divine providence, with the breaking down of national barriers, and the establishment of a cosmopolitan system of politics and culture under the first Roman emperors; and so, Christianity was able to leave the narrow field of Old Testament development, and become a religion, not for one nation, but for all mankind."

But the universalism of Christianity cannot be understood and appreciated apart from its historic background. The Christian faith is the outgrowth and culmination of Judaism; its doc-

trine of a universal divine kingdom is a republication of the teachings of Israel's greater prophets. Whatever may be justly said of the earlier narrowness of conception which regarded Israel's Jehovah as a tribal Deity, there is a grand universalism discoverable in the purposes that run through Hebrew history. In Abraham all nations were to be blessed, and when he returned from the slaughter of the kings, he was met by a priest of the most high God, the King of Salem, the representative of that natural religion which has always been universal, because the foundation on which special revelations have been built. In Melchizedek, appearing in the far twilight of Hebrew tradition, we behold a priest of the Most High to whom even Abraham gave deference and a tithe of his spoils. Here was truly a sympathetic recognition of the world outside the line of the chosen people. And, later, we find the exiled Moses sojourning with the priest of Midian, evidently beyond the pale of the nation of Jehovah, and from him Moses received counsel. And the writer of the book of Job pictures for us another saint chosen for special trial and honor outside of Judaism, a disciple of the true God on whose sensitive heart fell the pure white light of heaven, unimpeded by any prisms of later error which have broken into many-colored radiance the celestial beam.

And, in the midst of Israel's life, there grew up into sublime proportions one of the noblest

ideas that ever blossomed on the stem of Time, the idea of the whole earth as a single, divine, realm, a world-embracing commonwealth. And, though the Assyrian and the Chaldean, the Medo-Persian, the Greek and the Roman harassed and smote down Israel, he never gave up his magnificent and imperial hope. He set his faith to music, and gave in the expectant Psalms the choicest books of devotion for all the centuries, fitted to the coming kingdom in every period and latitude. As those majestic statesmen, the prophets, lifted their voices in rebuke of Israel's sin, the minds of men were directed to the coming age with increasing hope that the prophetic ideals were yet to be realized in a perfect kingdom. Amos, the champion of a down-trodden peasantry; Hosea, the prophet of mercy; Isaiah, beholding the true kingdom centered in Jerusalem, administered by an ideal priest of the house of David, and yet to be realized in an endless and boundless reign of knowledge and righteousness; conceiving the kingdom, as centered in the righteous servant of Jehovah, who was to come, and realized through His vicarious sufferings; Jeremiah, seeing the kingdom in the heart of the individual, and not dependent on holy land or holy temple; how richly all of these contributed to the literature of the celestial commonwealth, and to the exaltation of Israel!

It is little wonder, then, that Israel identified

the coming of the Messiah, and the establishment of His kingdom with the lifting up of his own race and capital. It is no wonder that he cherished such hopes as the English poet has put into his sounding rhymes:—

"Rise, crowned with light, imperial Salem, rise!
Exalt thy towery head and lift thy eyes!
See barbarous nations at thy gates attend,
Walk in thy light and in thy temples bend;
See thy bright altars thronged with prostrate kings,
And heaped with products of Sabean springs!"

In their material splendors these words suggest the glory of the Messiah's final victories. But, when the meek teacher of Galilee appeared, while He claimed all the prophetic ideas of the kingdom, He purified them, and founded a new society whose principles ran athwart the gross nationalism so dear to Israel. Breaking away from the so-called kingdom of Heaven, represented by the Jewish state, He launched a new and better commonwealth, giving it laws in the Sermon on the Mount, describing its spiritual, and hence pervasive, character in a score of parables, placing its sovereignty in the soul, and lifting it out of the ancient provincialism which was yet great enough to dream of a universal commonwealth of God. His was

"A new established state
Greater than states and governing all states;
Which should not have for boundaries the seas,
Mountains or streams, nor any border line
By bloody sword-point traced; and should not have
Armies nor tributes, treasuries nor palms,

> But, overleaping races, realms and tongues,
> Thrones, zones and dominations, lands and seas,
> Should clasp in one mild confine all those hearts
> Which seek and love the Light, and have the light
> Shining from secret Heaven, by Him revealed,
> First born of Heaven, first soul of human souls
> That touched the top of manhood."

From the beginning to the end of Christ's life we catch glimpses of the universal purpose and character of His Messianic work. At His cradle the representatives of the old star-worshipers of Persia are drawn to His feet, and in the last week of His ministry in the temple, the Greeks who represented the universal spirit of inquiry and of reason, the Greeks, in whose brain was the civilization of the modern world on its intellectual side, desired to see Him. And, while He went first to the lost sheep of the house of Israel, His ministry was largely given to the semi-Gentile populations of the North. He even preached to the Samaritans, and once He departed to the Tyrian coasts, and discovered a great heart of trustful love in a Syro-Phœnician woman. It was of a Roman centurion that He said: "Verily I have not found such faith, no not even in Israel," adding that many "shall come from the East and the West, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven." It was a Samaritan that Jesus chose to illustrate what neighborly kindness is. It was an African who bore His cross over the shuddering rocks of Golgotha; it was a

Roman captain who, seeing the dying Redeemer, cried out, "This truly is God's son." And upon His cross Pilate placed a superscription which proclaimed with significant prophecy the Nazarene's universal kingship, for it was written out in three languages, the Hebrew, the old and sacred speech belonging to a people of marvelous genius in the realm of religion; the Greek, the language of a race which still rules the intellectual and artistic world, the language in which Homer sang, and Plato taught, and Demosthenes fulmined, in which Paul and St. Chrysostom were to preach; and the Latin, the language of the masterful and militant Roman, in which Virgil and Horace had already written, in which Tacitus was to compose his histories, and Tertullian his sermons, and St. Augustine his expositions of Christian philosophy culminating in the Civitas Dei; Latin, the sacred language of Europe for more than a thousand years.

Thus the command which was given by the risen Jesus on the Mount of Galilee, "Go ye into all the world and preach the Gospel to every creature," appears in the light of the preceding history, as the brilliant heavenly flower of long ages of development and preparation. Salvation, according to His teaching, was of the Jews; from them came the world's Saviour, and with them was the highest and purest spiritual knowledge. But the stream of salvation was not narrowed to Judaism, or, if seemingly thus confined,

it was only making ready for the wider diffusion of God's grace. His providence is like the river Abana, the modern Barada, the river of Damascus. High up among the perennial snows of the anti-Lebanon, a thousand little rills are born of the kisses of the sun, and roll their sparkling and musical waters down the sides of the great mountain-wall. These are mingled with torrents that rush from natural fountains, bursting from beneath the shelter of mighty rocks, or flowing from the bosom of some temple-covered cavern, all uniting in one narrow channel, along whose course a profuse and wonderful vegetation springs up, in striking contrast with the barrenness of the hillsides through which it passes, willows, poplars, hawthorn, walnut, growing along this rushing volume of crystal water. Such was the spiritual, and best life of old Judea, as contrasted with the surrounding world, a river of water of life pouring down through the rocky wilderness of death. But, take your stand, as it was my joy to do one April morning, upon some low spur of the anti-Lebanon, where you can watch the eastward-rushing stream. Soon it leaves the last cleft in the mountain-wall, it touches the plain of Damascus, and then spreads for thirty miles around a wilderness of verdure that bursts on the view like a sapphire island floating in a desert sea. As far as the eye can reach, the fertilizing stream has covered the sand wastes with an earthly paradise, and there on the hori-

zon lies the crown jewel of the Orient, Damascus, the Queen of the East, embedded in roses and luxuriant in a wilderness of fruits, with minarets like priestesses in prayer, stretching their white arms heavenward, while the mountain-born stream, cut now into seven channels, rolls beneath her streets its cooling tides, which bathe the feet of little children in the precincts of many a sacred mosque, and gurgle in diamond fountains, feeding the roots of orange-trees in the courts of many a stately palace. So the stream of Providence, born of a thousand rills of mercy which converged into the channel of Judaism, left that narrow river-bed at the command of Jesus to fertilize the desert world, rushing not eastward but every whither, through wider and fairer gardens than those of Damascus, while on the horizon ever appear the towers and shining walls of the new Jerusalem, the universal spiritual commonwealth, the city of our God.

Within seventy years from the day when Jesus gave their marching orders to His little band of followers, the messengers of salvation had penetrated every civilized land from Babylon to Spain. The feet of Christian apostles, shod with the preparation of the Gospel, had followed the track of Cyrus, Alexander and Cæsar, the great conquerors of the East. The strategic points of the Roman world had been occupied by the soldiers of the Kingdom of Heaven.

Antioch, the Paris of the Orient; Ephesus, the most illustrious of Ionian cities; Alexandria, the chief seaport of ancient commerce; Athens, "the eye of Greece, mother of arts and eloquence;" Corinth, the luxurious, and Rome the imperial center from whose golden milestone in the Forum outstretched, like the spikes of a fan, the lines of those military roads which went forth into all the earth, these great capitals of the old Roman World had heard some accents of the Gospel. The life-giving word had been preached by the pyramids and bronzed obelisks of Egypt, in the palaces of the Cæsars, and in most of the chief cities that sentineled the shores of the Mediterranean Sea.

From the time when Jesus commissioned His followers to go into all the world, there took possession of the Church, or at least of its spiritual leaders, the conviction that men, who are brothers by creation, were yet to constitute a universal commonwealth under the sovereignty of God. Against the thoughts and plans of these men who proclaimed the Kingdom of Heaven, the representatives of the kingdom of this world hurled themselves in mortal hostility. But the Galilean fishermen triumphed. The Jewish temple, whose priests persecuted and scattered them, has become a ruin. Jerusalem is a third-rate town, the spoil of the Turkish plunderers; the palace of the Cæsars is an ivy-covered pile of bricks on a Roman hill. The

Empire of Tiberius and Augustus is a dream of the past; its military roads are engineering curiosities, its fortresses, which reached from Scotland to India, are heaps of moss-covered stone. The schools, where the Greek philosophers taught, are now deserted, and beneath the plane trees, where the pupils of Plato listened to his golden speech, the women of Athens are washing their garments in the shrunken stream of the Ilissus. But the Kingdom of God is covering the earth; the nations that accept the Christ with His teaching of Divine Fatherhood and human brotherhood, hold in their hands the moral and military power, the learning, the arts, the commerce of the globe.

A few years ago, an English scholar wrote, "Christendom to-day is a greater fact than ever before. You may see our Queen, head of an Empire on which the sun never sets, kneel in lowly obeisance at the shrine of the crucified Nazarene; or glance within the village church, and see the statesman who directs the destinies of our world-embracing dominion, humbly bend his head as he prays in the name of Jesus. See the young German Kaiser, as he acts as chaplain to his crew, and avows his loyalty to the Evangelical religion, which is the creation of the Christ; or, amid the gorgeous Oriental display of Moscow, see the Czar of all the Russias receive his crown from a vassal of the Son of Man. Or, in the forms of worship more simple and

severe, see President after President of the vast Western Republic avow his fealty to our Lord. The rulers of America, of the British, German and Russian empires, proclaim themselves Viceroys of the Christ. Do their territories not constitute a realm beside which the grandest empires of antiquity sink into insignificance?''

If we glance at the faiths of the world to-day, we discover that Christianity alone presents the aspect of a world-wide religion. Look at Judaism, the historical root of Christianity; failing to receive the Christ, it shrank into a national cult, and numbers, to-day, less than ten millions of our race. Judaism doubtless teaches the great principles of a universal faith, which Christianity, summing them up in the historic and ever-living Christ, has the force to make universal. Christianity was a proclamation of the noblest truths about God which Israel had received or attained. But Judaism has been the John the Baptist, diminishing, while Christianity, its great offspring, has increased. In some measure, it has yielded to the pressure of Christian forces; in Western lands it is adopting Christian ideals and adapting itself to the various types of Christian civilization. Only less ancient than Judaism is the religion of the noble Parsees, the heirs of the venerable faith of Persia. But they have not become more numerous with time, and from Malabar Hill, I say it in no critical spirit, they send out no missionaries to convert a world.

Confucianism, which is older than historic Christianity, has never reached after world-wide supremacy; it is simply Mongolian social ethics, and its strongest ambition has apparently been to keep within the national boundaries. It has influenced with its philosophy the military literati of Japan, but has gone little further. And, instead of furnishing the aspects of a world-wide system of belief, it presents to-day the sorry spectacle of the most populous of empires corrupted, humiliated, broken, and barely escaping the shame of seeing the horses of the Mikado stabled in the pagodas of Peking.[10]

Hinduism appears to be one of the most seclusive of all the faiths. Its followers are forbidden to cross the "black water," and while teaching a comprehensive philosophy, it is pre-eminently an ethnic religion. It does not feel itself constrained to traverse oceans and deserts to tell the life-giving truth to other hearts.

The voyager around the world finds only one faith in all lands, and supreme in the most civilized and progressive nations. He meets, as we have seen, only two other religions missionary in character, and seeking to become universal.[11] One of these is Buddhism, an ethical philosophy, humane but pessimistic, rather than a religion, which appears now to flourish chiefly among peoples who are out of the line of the world's main

[10] Appendix, Lecture I, Note 10.
[11] Appendix, Lecture I, Note 11.

development. It exists in Japan, divided into rival sects. It exists in China, a part of the amalgam of Chinese faiths. It is found in secluded and monastic Thibet, in semi-barbarous Corea, still barbarous, though Buddha's "Good Law" was established there in the fourth century; in Burmah, in Ceylon, in Siam, whose monarch is the only purely Buddhistic king now reigning, and in Cambodia over which floats the tri-colored flag of the French Republic. It has been driven out of its native home, and in the countries where it now prevails, according to Buddhistic report, "it is in a comatose state, and its monks, with few exceptions, have failed to influence the people, and are sadly wanting in the desire to spread abroad the teachings of their great Master."[12] The Buddhist philosophy is doubtless accordant with some strong tendencies now prevailing in Western thought, but Dr. Fairbairn is right in saying that "you cannot naturalize Buddhism in Europe; it would die of the process, broken by its very contact with the climate, the freedom, the institutions, the energies, the wholesome nature of the brawny and healthful West." "Islâm also is an Oriental faith; it cannot breathe our Western air, or suit our Western mind."

Some authorities claim that there are less than one hundred millions of genuine Buddhists, for they eliminate from the enormous figures which

[12] Appendix, Lecture I, Note 12.

are usually proclaimed, the four hundred millions of Chinese who are to be reckoned as Taoists and Confucianists. Mr. Gladstone has given the weight of his judgment to the claim that one-third of the present population of the globe are professing Christians, and he says that at every point of the circuit the question is not one of losing ground but of gaining it. "Christianity is the religion in the command of whose professors is lodged a proportion of power far exceeding its superiority of numbers, and this power is both moral and material. The art, literature, the systematized industry, invention, and commerce—in one word the power of the world, are almost wholly Christian." Whether the power which belongs to Christendom, as represented by the Anglo-Saxon, French, Teutonic, Russian, and other peoples is chiefly due to Christianity, may be a question with some, but not with those who see that moral forces are supreme; that the power of the world, material, intellectual and moral, does belong to Christendom, cannot be questioned by any.

In the partition of Africa, out of a total area of eleven and a half million square miles, only one million and a half have been left unappropriated, and this gigantic division leaves no important non-Christian state in the Dark Continent. Mohammedanism as it exists in Constantinople and in Africa, is not in full sympathy with our humanitarian century. With only

one powerful Moslem monarch left in the world, and that ruler permitted to remain in Europe only through the jealousies of Russia and England, Islâm is not in the least likely to conquer all mankind. While it has undoubtedly splendid and noble representatives, especially in India, and while it is pushing its missionary conquests among the barbarous tribes of Africa with marvelous success, it is often linked with forms of despotic government, which modern civilization is sweeping away. These two non-Christian missionary faiths, that of Buddha and that of Mohammed, are being penetrated, and in some respects modified, by the Christian Gospel, while all their attempts to carry on missionary work among Western Christian peoples have not reached historic importance. The nominal disciples of Christ in the world to-day are more than four hundred millions, while, under Christian governments, dwelling beneath a reign of law, and the influence of the Gospel, are more than six hundred millions of the world's inhabitants. Christianity seems to hold the field to-day. It has been truly said that "the non-Christian nations could not exclude Christianity if they would, and the most enlightened of them would not if they could."

Thus, more and more, it presents the appearance of a world-wide religion. A wise man must look at the trend of events, must watch the Gulf Stream of history, and note that to-day it is

Christianity only which is cosmopolitan and increasingly prevalent in all lands. On every shore, Australasian, Chinese and Siberian, Japanese, Javanese and Indian, Singhalese, Persian and Arabian, Malagasy, Zanzibar and Egyptian, Barbary, Syrian and Turkish, Grecian, Italian and Spanish, Portuguese, French and English, German, Dutch and Scandinavian, Russian, Icelandic and Hawaiian, Brazilian, Mexican and American, from the North Cape of Europe to where the sailor beholds "the long wave rolling from the Southern Pole to break upon Japan," are the manifold evidences that Christianity is a vital and progressive force. A large work of preparation has already been accomplished. The world is being made ready through governments, through steamships and railroads, through international communication, through a better and a friendlier feeling toward Christians, through a new knowledge, which discriminates between true and false Christianity, through a better understanding of the loving spirit of the true, is being made ready, I say, for a universal faith. All nations and religions find in the Christian system a common meeting ground, and some of the ethnic and some of the so-called universal faiths are acknowledging and adopting certain of the distinctive truths of the Christian Gospel. There has been no century so memorable as the present for the increase of knowledge, for the advance of every department of science, and for

the diffusion of popular intelligence. It is vastly significant, therefore, and in accordance with the genius of Christianity, that the religion of Christ has in this century of intellectual progress, when superstitions have been dispelled by the light of truth, made more rapid and memorable conquests than in any previous period since the downfall of Roman paganism.

But all the progress, which the nineteenth century has achieved, appears to many Christians but a faint prophecy of the Christian victories that await the twentieth. On the 23rd of June, 1861, Sir Samuel Baker and his party were sleeping in the dry bed of the Atbara, one of the tributaries of the Nile. In this dry river-bed they had been traveling for days. On this night Sir Samuel Baker was awakened by a noise like distant thunder. Soon his native attendants rushed in upon him shouting in their terror "The River!" and with all speed, they hastened to the parched and sandy shore, and soon the torrent, which had gathered its volume of waters among the snows of the mountains of Abyssinia, rushed by, and on the morning of the 24th of June, when the sun arose, the English traveler looked out over a river fifteen hundred feet broad and from fifteen to twenty feet in depth, rolling on in freshness and fertilizing power, moistening the roots of ten thousand palm trees, at last to be spread over the immemorial fields of Egypt. So the waters of Christian civilization

have been long accumulating on the highlands of Europe and America, and a mighty rushing river has suddenly descended on the thirsty African plains and over the tropic fields of India, and the freshly opened provinces of the Celestial Empire; and the roar of the oncoming torrent appears to some of us a new fulfilment of Ezekiel's vision of a sacred stream, which shall go out into the east country and down into the desert, healing the waters of the bitter sea.

THE WORLD-WIDE EFFECTS OF CHRISTIANITY.

The science of Comparative Religion is the direct offspring of the religion of Jesus. It is distinctively Christian Science.—The Religions of Japan, Griffis, p. 4.

The secret of Jesus was the unswerving, uncompromising, practical, idealism with which He faced the evils of life and the darkness of death, and refused to regard them as other than weapons in the hand of an omnipotent goodness which, in spite of them, and through them, is irresistibly realizing its divine purpose.—The Evolution of Religion, Vol. II, p. 88, Edward Caird.

The fairer comparison of civilizations and revelations is not gained by looking down from the words of Christ to their fruits in the government of the western world, but by looking up from the fruits of the East to the fruits of the West, and from the words of Confucius to the words of Christ. Until that far-off day when words and deeds are synonyms this is the first principle of comparison. Each must be compared with its own kind.—The Shadow Christ, Gerald Stanley Lee, p. 4.

The impression left upon us is one of perpetual hope. We find Jesus eating and drinking, and taking part in the festivities of earth, and no time warning us that desire is evil; on the contrary, rather encouraging us to be as full as possible of desire, to live the largest possible life; not bidding us reduce life to its lowest terms, and blot out impulse, but rather to seek to be filled with His own triumphant fullness.—Prof. George H. Palmer.

SECOND LECTURE.

THE WORLD-WIDE EFFECTS OF CHRISTIANITY.

In the first Lecture, I invited your attention to the universal aspects of Christianity. Although at one period the Roman paganism, and at a later Mohammedanism, occupied more of the earth's habitable surface than Christendom, and although it is easy to overestimate the argument for the truth and fitness of any belief from its wide acceptance, still the great religions have been acting upon each other and upon the world through such a vast stretch of time, that it is not without significance that the nations that have accepted the Christian faith hold in their hands the civilization and the practical sovereignty of the globe.

Professor Kuenen has said that "if there is no universal language, there certainly are universal religions." It appears to me more accurate to speak of these faiths, as Kuenen sometimes does, as "international" religions, since, looked at geographically, only one of them appears at present to deserve the name "universal." A few years ago, in Boston, were gathered a company of Christian converts from many nations,

and from all the great continents, and, in nearly a score of languages, they sang together, in the spirit of those early Bithynian disciples whom Pliny mentions, a hymn in praise of the Christ. Probably no such testimony to the wide diffusion and spiritual unity of any other faith than the Christian could have been offered in any period of its history.

Christianity has already been accepted by so many races of men, and has prevailed over so many other religions, at least in individual cases, that it hardly seems safe to argue with Herbert Spencer that every religion is the best which its followers could hold and practice in that stage of their development. And it seems like playing with history for another to write: "No nation can part with its religion without destroying its mental continuity and cutting itself off in a fatal way from the sources of its strength." Without denying the providential character of other faiths, we cannot be certain that they are the best which their peoples can at present possess. The nations among whom Christianity now prevails had other religions which they left with moral advantage. It may be true that Mohammedanism "accomplished more for Arabia in a few years than Christianity had accomplished in centuries." But, what sort of Christianity was it, and how generally was it received? A faith like Islâm may make swifter progress among certain peoples than Christianity, and it must be said regarding

Mohammedanism that, while it secured sudden progress, it was only up to a certain limit, when it ceased to advance. After men have attained in large measure the ideal of a religion, unless that ideal is a continually expanding one, their future improvement is barred. The Arabian Moslems certainly found in Islâm something that was good, and, as is often the case, the good proved the enemy of the best.[1] Every fair-minded student must acknowledge that the history of all religions has been a record of good and evil strangely blended. But whatever may be justly said of the evil effects which have accompanied religion, it is undoubtedly true that all the civilizations have had some kind of a religion as their basis. The Sacred Books of the Hindus preceded all East Indian culture, and the oldest monuments of Egypt were built on the faith that man does not spring from the dust. The literature of ancient Greece rose out of the heart of the Greek theology. The poetry of Homer, whose blind eyes were ever turned toward Olympus, was the groundwork of Hellenic culture and the cradle of Hellenic civilization. Back of the glory of Moorish art and letters were the glow and energy of religious enthusiasm. The better conditions of society which we now enjoy in Christendom, and the majestic energies of science put forth in the discovery and application of truth, have had no

[1] Appendix, Lecture II, Note 1.

shallow origin. They have not risen from the impulse which says, "Let us eat and drink, for to-morrow we die." It is rather the spirit which has linked man to supernal realms which has stimulated to earnest search and benevolent activity.

Dean Farrar, in a panegyric which it seems to me no intelligent man would think of applying to any other faith, calls civilization the secular name for Christianity, and scientific students of social progress, like Benjamin Kidd, have found the main-spring of human advancement in the altruistic forces of religion. How futile is the attempt to separate from the renovating efficacy of the Christian faith the marvelous advances which have been made since the savage forefathers of the Anglo-Saxon peoples roamed the dank forests along the Baltic Sea! Englishmen and Americans are the descendants of savages to whom the Christian Gospel was carried by men possessed with the spirit of Henry Martyn and Adoniram Judson. My father's grandfather lived in the colonial period of American history. His grandfather was a subject of Queen Elizabeth. His father at the twelfth remove, was a Norman invader or a Saxon patriot when the battle of Hastings was fought in 1066. His father of the twelfth remove was either a piratical Norseman, the terror of land and sea, or a subject of that Saxon King Ethelbert, to whose island the Abbot Augustine and forty other mis-

sionaries were sent by Gregory the Great in the sixth century. Canterbury became the cradle of British Christianity, a center of light, such as Bêirut is to-day to the Arabic-speaking world. Long and weary and uncertain was the battle of Christ with Woden, the word of God with Saxon heathenism. That heathenism, Mr. Spencer to the contrary, was not the best of which the Saxon people were then capable, aided by the Divine Spirit, working with the truth as it is in Christ. Christian hearts in Rome brooded over the pagan barbarism of England, and prayed and toiled for the conversion of my Saxon forefathers, just as Christian hearts in London, in our lifetime, have brooded over the pagan barbarism of Madagascar. Speaking generally, we may say that what in large measure makes the peoples of Saxon origin to differ from their fierce and bloody ancestors who fought in the forests of England and Germany, is the Christian labors of men who believed, with a certain Roman citizen born in Tarsus and converted at Damascus, that they were debtors to preach Christ to the barbarians.

In this Lecture I shall try to indicate some of the world-wide effects of Christianity which tend to support the thesis that this faith is the world-religion, peerless, supreme, final. Among other tests which must be applied to religions is their success or failure in bringing men into harmony with God and into high and noble relations with each other. But I am not at this time to con-

demn a system simply because it is not the most perfect in its revelation of the Divine Personality, for I recognize the working of the law of evolution, and remember, from the connection of Christianity with Judaism that "men on a large scale are not always ripe for the highest religion; that there is a fullness of time which it may take four thousand years to produce." I would, however, limit this to nations, making exceptions of individuals. Furthermore, I contend that Christianity must not be judged from its effects upon those who have not received it, or who have received it in some inferior form. We may even grant, with Cardinal Newman, the difficulty of showing, "that Christianity has at any time been of any great spiritual advantage to the world at large." Certainly, if the world at large refuses to receive the Christ, and to conform to His law, we may not look for spiritual advantages of any decisive character. Still there may be, and there may be shown to be, moral and social effects of immense value, inseparable from the diffusion of Christianity even among the rejectors of its claims, just as medical missionaries have brought many of the priceless benefits of Western science to thousands cursed with the superstitions, witchcrafts and unutterable terrors linked with the practice of medicine in Africa and China.

But still other cautions are required. One is this, that no religion, whether Hinduism or

Buddhism, Mohammedanism or Fetichism, is to be judged solely by its errors and defects. Is it not easily possible to draw such a picture of Christendom from the revelations made by General William Booth of Darkest London, and Dr. Parkhurst of Darkest New York, and Mr. William T. Stead of Darkest Chicago, supplemented by the horrible stains of crime and unspeakable vice which defile our recent journalism, that non-Christian nations should sincerely regard Christianity as a deplorable failure? The opponents of our faith in Christian lands have often outraged our sense of justice by parading the long list of wars and crimes and persecutions and inquisitions and superstitions and bigotries which have marked the annals of Christendom. It need not be said to you that all these iniquities are transgressions of the fundamental law of Christianity, the law of love to God and man. We believe that Christ Himself in His life, spirit and teaching is the substance of our faith; He brings to us the doctrine of God's Fatherhood and makes it real; He brings to us the doctrine of God's spirituality, and delivers us from formalism; He brings to us the doctrine of God's righteousness, and forbids our cherishing evil. He teaches in His own life the supremacy of love, and He illustrates the spirit of self-sacrifice. He sets forth the dignity and divine worth of man—of man not as one of the sexes, but as including both. He gives a new honor to womanhood

and to childhood. His instruction is meant to regenerate the household, and to remold society. He sets forth the vital importance of fidelity, inward purity, and mutual kindness. He illustrates in His life the law of forgiveness, and by His death He makes redemption an actual thing, an accomplished fact, for all who will receive it, and by His resurrection He brings the life immortal into new and abiding radiance. Therefore, whatever, in any degree, is contrary to the reigning spirit and the foundation principles of Jesus Christ, is a failure to illustrate the legitimate effects of Christianity.

It must never be forgotten that the stream of divine life has been flowing through the corrupted hearts of men. As the River Jordan, that gushes from the rocky cavern at the base of Mount Hermon, is of crystalline clearness, sparkling with the joy of new-born sunlight in the east, but when its winding course is finished, has become a muddy stream covered at times with driftwood rushing into the Dead Sea; so Christianity entered a corrupt and decrepit world, a stream of living water casting up a luxuriant vegetation along its banks. But soon, and for many years, it was compelled, as it were, to run underground. While the Cæsars ruled in palace and Colosseum, the Church of God, the true life of old Rome, was singing its hymns, and burying its dead beneath inscriptions of immortal hope in the labyrinthine catacombs under

the Seven Hills. But, at last, in God's own time, the Church rose to the surface, the underground flood was pressed up through the polluted soil of the city of abominations. Do you wonder that it was stained? And so it has been in some measure ever since. Christendom has not been the Christianity which lay in the mind of its Founder. Suppose a great musician leaves an oratorio as the transcript of his best genius and noblest thought, and a thousand singers are gathered together to render it, and some of them are ignorant, and others are careless, and others of them intentionally sing false notes, and only one-half of the performers are in thorough sympathy with the master's mind—what would result? Doubtless a skilled ear could detect noble harmonies in the midst of wretched discords, but every just man would say, "This is not the oratorio as it lay in the mind of Handel or Mendelssohn. Give me faithful and sympathetic hearts, and I will pour forth a multitudinous chorus, sweet and sublime as the angels' song in Bethlehem." If the critics of the Christian religion would study the genius of the Gospel, and its ethical principles, they might gain juster conceptions. A chemist who explores only a poisoned atmosphere is not likely to understand the properties of air. Suppose some brilliant babbler in science should have the following experience: he sits by his evening lamp,—a gust of wind blows it out; he walks the street,—the

cold air chills him; he ascends a mountain,—the thin air makes him gasp for breath; he crosses the ocean,—a hurricane imperils the ship; he descends into an English coal-pit,—the choke-damp endangers his life; he crosses the Campagna of Rome,—a deadly wind withers his strength; he looks down into Vesuvius,—a sulphurous gust half chokes him. Whereupon he returns to his home, and having thought over all his painful experiences with the atmosphere, he takes the platform, and announces his conviction that air is the great curse of the world! Fools listen, and applaud, forgetting that in this vast ethereal ocean, from the beginning of recorded time man has moved and had his being, and that without it "all life dies, death lives, and nature breeds perverse." Religion is the atmosphere in which humanity lives, and rather than dispense with it, we can well endure the thin air of ritualism, the cold fogs of bigotry, and even the noxious vapors of cruel superstition.

I put forward this plea and present these facts not in behalf of Christianity only, but also of that larger world of religion which still lies outside of it. Dr. Martin, President of the Imperial University in Peking, has recently written: "In the most frigid zones of the non-Christian world there are warm currents that rise toward the sun, and in the warmer spiritual atmosphere of Christendom are there not cold currents that set away from Him?" And he adds that "It is

a mistake to imagine that the Holy Ghost confines His operations within the forms of Christianity. In non-Christian countries His presence is like electric fluid in the atmosphere, while in Christendom it is like that fluid circulating through a network of wires, and responding to the human touch, in producing light, heat and power."

Many of the best religions of the world have been treated like criminals, they have been estimated by their worst faults, and those who do this have justly been compared to men "who judge of the health of a people from its hospitals, or its morality from its prisons." The fact that the ethical codes of nearly all the great faiths resemble each other in many things is known to students, and, as Dr. Washburn of Constantinople has said, "so far from being discouraging to Christians, it is one of the principal grounds of our faith in God's purpose to redeem the whole world."

But while religions are not to be judged solely by their worst results or accompaniments, on the other hand they must not be estimated merely by the brighter and more beneficent effects which the zealous advocate is able to discover and point out. The Editor of *The Hindu* of Madras wrote recently that if Christianity is to be judged only by the ideal of Christ, and not by Christendom, "let Hinduism be judged also by its highest ideals" and, he would doubtless

add, by its highest effects. But this appears to me an incomplete test, and hence a partly misleading one for any religion. By omitting all the evil and emphasizing all that is more gracious and lofty in the history for example of Islâm and of Hinduism, splendid, but after all untruthful pictures may be drawn, and have been drawn of these faiths.[2] It is necessary in order to understand a religion, to discover its fundamental ideas and its working forces, as well as the results associated with it. We must discover what are the legitimate fruits, and what are the incidents or the accidents of the historic development of a faith. Other causes co-operate with religion, and their force must be estimated. We are not afraid to have Christianity compared with other systems by any series of tests which will help us to bring out the truth.[3] These tests must include the fundamental ethical and spiritual ideas of each faith, its incomplete and ignoble teachings, if there be such, the spiritual dynamics of each through which its ideals become realized, the best effects which each faith can show, and what I may call the average results, its working through long ages on great masses of people, in other words its vital relation to civilization, enlightenment, liberty and progress.

It will thus be seen that discriminating judg-

[2] Appendix, Lecture II, Note 2.
[3] Appendix, Lecture II, Note 3.

ment is required in handling so complex a subject as the world-wide effects of Christianity compared with those of other faiths. Not one of them is seen in the moral perfection which is its ideal. Of the religions which now oppose Christian progress it may be said that the higher principles discoverable in their sacred books surpass their attainments and their present popular standards. At the same time, there may be certain fundamental errors and vices, or a certain lack of spiritual propulsion in the ethnic creed, sterilizing the beneficent results, and crippling the moral progress which might have been expected from the ideal.

The divine forces of Christianity have ever been opposed by secular, sensual, and it may be diabolic powers and agencies, and sometimes the lower prevails over the higher, and often the two are mingled. Noble truths and vilest corruptions appear side by side. Not every child brought up in a Christian household embodies the Christian spirit, and much that has called itself Christian is only baptized paganism of a poor quality. Look for example at the Christianity that is found in Abyssinia. It is lacking in life and energy; it is as mechanical as an ox-cart, as inflexible as a granite bowlder. When compared with an aggressive Mohammedanism it seems like a mummy by the side of an enthusiastic devotee. "There may be four million Monophysite Christians in Africa" it has been said, "but so far as

shaping the future of the continent is concerned they might as well be reckoned sarcophagites." Christendom still is far behind the idea of Christ. "Never," says Max Müller, "shall I forget the deep despondency of a Hindu convert, a real martyr to his faith, who had pictured to himself from the pages of the New Testament what a Christian country must be, and who, when he came to Europe, found everything so different from what he imagined in his lonely meditations at Benares! It was the Bible only that saved him from returning to his old religion and helped him discern beneath theological futilities, accumulated during nearly two thousand years, beneath Pharisaical hypocrisy, infidelity, and want of charity, the buried but still life-giving seed committed to the earth by Christ and His Apostles."[4]

Christianity in its worst aspects has been at times inferior to other religions.[5] How often have we beheld the Church arrayed in cruel antagonism against the Jew, when the Christ within us, like the Christ in the heavens, has taken part with the persecuted Israelite against an un-Christian Christendom!

But it should here be said that the Founder of our faith expected what has occurred, the present condition where we see the crop of tares uneradicated, the noxious darnel growing beside

[4] Appendix, Lecture II, Note 4.
[5] Appendix, Lecture II, Note 5.

the wheat, the poisonous weed flourishing rankly in close proximity to the heavenly grain. All this was not unforeseen by the Lord who declared that the good seed and the evil were to grow together until the harvest. While Jesus prophesied that the whole mass is to be leavened with the Gospel, that the Kingdom of Heaven is to compass the earth, still a state of perfect being is not seen under the present dispensation of the world.

Furthermore, where the aims are so high, and the life so vigorous and profuse, the contrasts are liable to be most vivid and startling. Every opportunity for the greatest good becomes an occasion also for the rankest evil. Where the lambs bleat, the wolves howl; where the herds feed, the lions roar. And St. Augustine, who wrote against the fiery intolerance which proclaimed that the tares must be forcibly uprooted, and that discipline must be remorselessly severe, and that intellectual and moral heresies must not be endured, affirmed for our consolation that while the Church should be holy, they only are its true members who are in living fellowship with Christ. Others may press upon Him as did the thronging multitudes, but they do not touch Him as did the believing woman on whom His virtue streamed forth.

The hypocrites who are in the Church do not defile the true members so long as these are not of their spirit and activities. They are like the

unclean animals in the same ark with the clean, or the goats in the same pasture with the sheep, or chaff in the same barn with the grain, or vessels of dishonor in the same house with vessels of honor; they are to be endured for a while, for in the end the good shall be separated from the evil forever. The imperfections and sins of Christian nations are quite as evident to us as to others. We deplore them, and fight against them. I have seen a great Christian audience loudly applauding a Japanese Buddhist eloquently declaiming against the injustice practiced upon his people by so-called Christian Governments.

Not forgetful of all these cautions and limitations let us now inquire if the actual historic results of Christianity have not been such as to strengthen faith in its ultimate universal prevalence. We shall expect, from our knowledge of the destructive forces of sin, that the Gospel would encounter deadliest opposition, and that, where sin could not destroy, it would degrade it. Therefore, a knowledge of the corruptions of Christianity does not undermine our faith.

Beginning as a hated superstition, despised by the leaders of the most hated and despised of ancient races, loathed by the philosophic Greek, and offensive to the haughty and martial Roman, we are not amazed that the first disciples of Christianity, entering with their Gospel of love into a world without love, were ruthlessly as-

sailed, and that, as their conquests spread, the persecution became more destructive.

Yet, in spite of its Jewish origin; in spite of its exclusiveness, for it demanded then, as it demands now, the surrender of every other system as a means of salvation; in spite of its relentless antagonism to idolatry, impurity, injustice,—we find the religion of Jesus, blessed with the grateful eulogies of many of its pagan enemies, rising victorious out of the gloomy catacombs and the blood-stained sands of the amphitheater to final victory over the greatest embodiment of human power, wickedness and enmity which the Church ever encountered, the Empire of Rome.[6] We find it at last victorious in school and temple, in court and camp and home. It strengthens faith in the divine possibilities of man to read the story of the Christian conflict with Roman paganism, and to remember that neither the persecutions under Nero and Marcus Aurelius and Diocletian, neither the hostile legislation of Trojan, nor all that slander and hate could achieve, was able to withstand the majestic, though agonizing, progress of the Church. Armed only with spiritual weapons, and baring her breast to the spear of the destroyer, she witnessed for Christ her King. "Those were times of awful agony," writes the historian, "the two years of Decius, the ten years of Diocletian, when the powerful Roman Empire, shutting the gates of

[6] Appendix, Lecture II, Note 6.

the amphitheater leaped into the arena face to face with the Christian Church. When those gates were opened, the victorious Church went forth with the baptism of blood on her saintly brow, bearing a new Christian empire in her fair white arms."

Nothing more loftily inspiring can be read than the story of the Christian victory which issued from the Church's meager beginning. No wonder Roman historians overlooked that beginning; no wonder that Tacitus and Suetonius took no account of anything so insignificant as the origin of the tiny society which the despised prophet of Galilee gathered about Him. Nothing formidable to Roman supremacy appeared possible in the earliest stages of Christian history. "At first sight," as Rénan has said, "the work of Jesus did not seem likely to survive; the congregation seemed to have nothing before it but to dissolve into anarchy." But the seed of the world-wide kingdom of God was securely lodged in a few lowly but exultant hearts. They knew themselves to be possessed by a spirit, to be the guardians and witnesses of a truth, to be the representatives of a life, which the dying empire needed. The disciples felt the stream of divine energy which issued from their Lord's new opened grave. They were touched by the spiritual hands of celestial powers; they went forth in their weakness perpetual victors, even in martyrdom. When Jesus told His first fol-

lowers of the least of all seeds which sowed in a field became a lodging place for the birds of the air, He described the outward expansion of His kingdom; its growth from land to land, the writings of its sacred books in the tongues not only of priestly Jerusalem and scholarly Athens and militant Rome, but also in the speech of Teuton and Celt, of Arab and Malay, of Mongolian and western savage tribes, and above all in the tongue of the world-colonizing Saxon. And in His parable He gave them a prophetic suggestion of the missionary conquests which passed out of the gates of the Holy City, by the ancient well of Samaria and the shell-spangled shores of Genesareth, eastward to flowery Damascus, westward to the coasts of Cyprus, to the harbor of opulent Corinth, still westward to Italy and Spain, and northward through German forests, across channels and stormy expanses, till they touched the utmost isles of the Hebrides, uplifting and transfiguring and humanizing the life that it reached, until, after long centuries, we see Columbus carrying in his great heart the embryo future of a new Christian world, Columbus, the heroic pulse of all mankind beating in his soul, planting the Cross-banner in "far-off Atlantic Seas," upon islands of which the Apostles had never dreamed, and opening to the beneficent results of the Gospel the vast continents which even now house and nurture a large portion of that race for whom Jesus lived and died.

But Christianity has been the leaven as well as the seed. Its work has not been merely expansive, the enlargement of its dominion from age to age, it has been also intensive and spiritual. It has been fruitful with divine activities, invisible like all the greatest things, and carrying on unseen transfigurations. It has been noiseless like light, energetic like life, spiritually transforming like love, a blessed and impalpable contagion spreading from heart to heart, as well as a celestial kingdom extending from land to land.[7]

The Christian victory over Greek and Roman heathenism (as I have already intimated), was never complete, and Christianity soon met another foe to be changed into a friend, the energy of Northern barbarism. The Roman poets and profligates

> "Shrank with a shudder from the blue-eyed race,
> Whose force rough-handed should renew the world,
> And from the dregs of Romulus express
> Such wine as Dante poured."

That race swept down on the Empire; the Christian preacher and the German savage came face to face, and it may be said that for ten centuries, and more, the Church of Christ was fearfully involved with the corruptions of Rome, and in strenuous conflict with the ferocities of a half-tamed barbarism prevailing throughout what are to-day the leading nations of Europe. The Church, itself only partly Christian, attempted to

[7] Appendix, Lecture II, Note 7.

absorb the Roman, and to dominate the Gothic world. From the empire the bishop caught its cherished ambition for universal outward supremacy. The despotism of the Papacy and its bondage to antiquated forms were legacies of the ancient imperialism. As we read the history of the Middle Ages, and remember that the Church was built on the ruins of the old and newer paganism, we feel that Christianity, as it lay in the heart of Jesus Christ, received a very imperfect illustration. And yet its fruits were not wanting. Slavery was gradually destroyed; womanhood was delivered in large measure from degradation and eastern seclusion; learning flourished, at least among the few; and the seeds of it were kept for the new sowings and harvestings which were to come. Christianity, thus smothered and perverted, had energy enough for its own regeneration.

We never begin to understand the Christian religion until we perceive that its fundamental law is found in the seed to which Jesus compared it. This is the law of life, of progress, of development and, if you please, I will add with Rothe, the law of mutation. There is a sense in which Christianity is the most changeable, because the most progressive of all faiths. Christ, it is true, left much that was unfinished, and the imperfect beginnings of Christian history have been contrasted with the complete, though simple system of Mohammed. But, it seems to me,

that the simplicity and completeness of Islâm may be and are its imperfection. It can do all that lies in its power in a brief time; it has no infinite perspectives, no prolonged evolutions, no prodigious and increasingly fruitful developments.

Christianity is the richest of religions, the nursing mother of all the higher forms of moral and spiritual life. Whatever darkness may gather over Christendom, whatever winter may set in, the sun again rises, the spring time again flourishes, great leaders inspired by the truths of the old Gospel go back to the original precepts of the Nazarene Prophet, and come into contact with His liberating life. Thus rose the sixteenth century Reformation. The Church which had held the torch of knowledge above the flood of mediæval barbarism, and saved the records of Biblical and classical literature to be the seeds of modern refinement and humanity, was itself renewed. Free thought, the right to investigate truth, individual inquiry, deliverance from priestly domination, and all the marvels of modern science have been the legitimate outgrowths of that great reforming era, which brought a multitude of men not only back to the simple divine truths of the Christian Gospel, but into living connection once more with the ever-living Lord.

We gain our truest insight into Christianity when we think of its fundamental law as the law of life. We are told that the keynote of Bud-

dhism is the teaching that beyond and above every virtue is the emotionless frame of mind, which neither sorrows nor rejoices, which neither hates nor loves. "There is no hope of personal immortality for the individual." He is to be swallowed up at last. "Reward as well as punishment must terminate," it has been said. "But so long as men do good they deserve reward, as they deserve punishment so long as they do evil." According to Buddhism works of all kinds must be got rid of, man's highest stage is in a state of contemplative abstraction in which nothing is done. But Christianity, undertaking the most tremendous tasks for man and for society, and eclipsing all other faiths in its confident claims, is pre-eminently a religion of abounding life and divine energy. As an American scholar, long resident in Japan, has vividly said, "Buddhism, brought face to face with the problem of the world's evil and possible improvement, evades it; begs the whole question at the outset; prays 'Deliver us from existence, save us from life, and give us as little of it as possible.' Christianity faces the problem and flinches not; orders advance all along the line of endeavor, and prays 'Deliver us from evil;' and is ever of good cheer because its Captain and Leader says, 'I have overcome the world; go win it for me! I have come that they might have life, and that they might have it more abundantly.' "

The problem with Buddhism, as has often been pointed out, is simply "How to commit suicide, not of that pitiful and elusive kind, which rids man of life in one particular form, but which rids him of existence in every form." Christianity looks upon life as good, and aims to put into it, and get out of it, the greatest possible good; hence its law of progress and hope; hence its purpose to make each new age nobler than the last; each new life better than the preceding life, every great moral result a prophecy of something diviner. Christendom is borne along, like a great craft on an oceanic stream, and wherever Christendom is most vital with truth and love, the swifter is the advance.[8]

Men forget the origin and moulding force of progress when they talk complacently about the "nineteenth century," and bid us look at "modern civilization" as our great benefactor, and ask us to cease boasting of the fruits of Christianity. But go to central China where the Gospel has not penetrated. There is no nineteenth century there. There men are still living in the fifth century before Christ. Where is the nineteenth century with the tribes that swarm and suffer beneath the burning sun of Africa, or among the people of the Grand Lama on the tableland of Thibet? The areas where Christian influences prevail in Asiatic lands have seemed to me oases in the midst of deserts; cen-

[8] Appendix, Lecture II, Note 8.

ters of brilliant radiance in the midst of moral darkness. Talk about the progress of freedom! The line of its progress follows straight down from Him who taught the brotherhood of man and the Fatherhood of God; His words rang the death-knell of slavery in the Roman Empire. Like the seeds in the Colosseum, and the vegetation sprouting between the bricks in the palace of the Cæsars, gradually disturbing or upturning the old foundations, the seed which Jesus scattered has upturned and destroyed many of the debasing tyrannies of the past. Feudalism is gone; serfdom is gone; the Bible has been an emancipator; its seeds, in the minds of Wycliff and Huss, of Luther and the German Reformers, in the souls of Scotch and English Puritans, were wafted from the trees under which Jesus taught on the slopes of Olivet. A chapter in the triumphs of Christianity will tell how the growth of free institutions is directly traceable from the great Genevese theologian, John Calvin, down to the moral leaders of the present century; it can be shown that the chief heroes of emancipation, and the most influential of anti-slavery reformers were men who, "bound the Bible to their brows." To-day, thanks to the Christian spirit, slavery is dead, or dying, the world over. The movement which gave freedom and self-government to civilized nations was sure in the end to reach the lowest of our race. "Christianity promotes movement, ex-

pansion, growth. Compare Egypt, Turkey and Persia with Germany, England and the United States." Christianity prepares men even through despotism for liberty, through temporary restraint for freedom and progress. Its spirit is so vital and emancipating that when even a small portion of Christian truth is bound up in a tyrannical government, secular or ecclesiastical, that government is doomed. On account of its reforming energy Christian civilization rectifies its mistakes. The expansion of Christendom has been attended with oppression and rapacity, with the plunder of the innocent, and the disregard of many human rights, but it is the glory of Christianity that regenerating force is lodged within it. These crimes have been brought to the bar of Christendom, and have been condemned by it. Their repetition has been made impossible. And this explains why the peasant of Bengal or Mysore now enjoys the same rights of justice and good government as are claimed by Englishmen. A religion like Buddhism where the law of life and progress is feeble, seems speedily to reach its limit of renewing power. Sir Monier-Williams recounts a long list of benefits to Asia which Buddhism for several centuries rendered; the introduction of education, the encouragement of arts, the deprecation of war, the proclamation of good-will, sympathy with social liberty, the granting of some independence to women, the inculcation of generosity and tolerance, the for-

bidding of avarice, the advocacy of compassion, the promotion of progress to a certain stage. This is a brilliant showing; but, on the other hand, Buddhism does not seem to have permanently elevated the lower forms of civilization which have adopted it. It has not given expansion to the human soul, it has not continually impelled man onward in the track of general civilization and progress. Can the purest and best results be expected of a system which makes "celibacy the loftiest state, and mendicancy the highest idea of life?"

Greater things should be anticipated from a religion like the Christian, whose Founder fills his followers with much of His own hopeful vigor. While He laid His hand in blessing on every passive grace, He expanded the human soul with the inspiration to illustrate all the active virtues of a perfect manhood.

Christianity, when not perverted by pessimism, points its followers to an unspeakably better earth, "with joy and love triumphing and fair truth." I believe that one of the most marked contrasts between the civilization on which Christ has put his stamp, and the civilization of Greece and Rome, which Christianity displaced, or the civilization of much of the Orient to-day, is the hope and energy which rule in the one, and the hopelessness and sloth which seem to pervade the others.

Now that men are beginning to see the might

and majesty and sure-coming victory of the Kingdom of Heaven, it becomes more difficult for Christian believers to sink into the slough of pessimism.

We study Christianity intelligently, only when we see it claiming the whole of humanity, and the whole of man as the field of its redeeming activities, planning the redemption of the individual and the uplifting of society. For the individual, it emphasizes neither the inner nor the outer life, in such wise as to leave human nature ill-balanced. It would develop simultaneously all the various forces of the human spirit, and not minister to thought at the expense of emotion, nor to meditation at the expense of active energy. It is not surprising that all the great music of the world is the outcome of Christianity. It is not surprising that every department of mental and spiritual greatness and excellence has been illustrated in Christian civilization. In these recent centuries the Christian religion, which has been concerned chiefly with the individual spirit, is directing its energies as well to the social progress of mankind. It is adding new stars to its crown of triumph in new emancipations, mitigating the horrors of war, and diffusing beyond its own boundaries the growing spirit of humanity and brotherhood. I regard the social discontent found in nations today as very largely the spirit of Jesus Christ, demanding that His law of love be still further

pervasive in human affairs. And, if we go outside the domain of Christendom, we find the Gospel is modifying the ideas and usages of non-Christian peoples through the world-wide missionary movements of our time. Commerce is a penetrating force and a unifying power, and the Christian's Bible goes with the English and American ship to every shore. A chapter not yet written would indicate what these preparatory movements have wrought in Asia, not only where the crescent rules; not only where Mohammedans have been led by the force of Christian example to educate their daughters, and by the pressure of Christian Governments to take some initial steps toward reform; not only in Japan, who wins her victories clad in the educational and military panoply of Christian nations; but also here where reforming sect after sect has risen, and where Hinduism seems now to claim as its own the spirit and truth which we believe have come from Bible lands and Biblical civilization. Christianity has been a leaven entering into the life of nations; it has greatly affected the political relationships of men; it has compelled governments to be less despotic and more humane; it has reversed the maxims of ancient society, and made men, not the appendages and slaves of the state, but the rightful recipients of whatever services governments might render; it has modified the relations which whole peoples sustain to one another. However belligerent

the nations may seem to-day, the chronic and continuing wars of ancient pagan societies have given way to an attitude more humane and peaceful. Two and a half centuries ago the Dutch juris-consult, Hugo Grotius, the Christian theologian whom Henry of Navarre called the "Miracle of Holland," published his book on the law of war and peace, which roused Europe to some faint sense of international obligation. Governments began to see that treachery and battle and conquest do not exhaust the relations which they might rightly bear to one another. The light which touched the mind of Grotius reached other minds. A body of international law has come into being, and in recent years the conviction has grown that arbitration should take the place of the iron-clad and the dynamite-gun, in settling international disputes; and within a few years our American Capital has witnessed the gathering of men representing seventeen nationalities of the New World from Behring Sea to the Straits of Magellan, met to confer in the interests of international peace, and themselves the heralds of that coming congress, which shall be "the Federation of the World."

And a distinctive feature of Christian civilization is this, that more and more it brings its highest blessings to every class of men, and does not reserve its choicest favors, like the Republic of Plato, for a limited oligarchy, dominant over a nation of slaves. The spirit of caste is to it

supremely abhorrent, even more so than it would have been to the early sacred poets who wrote the Vedas. Christianity gave the transforming of the Roman World into the hands of a company of Jewish fishermen, men of common mould, and it changed them into the princes of God. Paul speaks of things that are despised, bringing to naught the pride of man. It has been said of Celsus, the earliest literary assailant of the Christian faith, that he was "a very wise man, a physician, and philosopher, the true child of culture, proud of the manners, the speech, the daintiness and delicacy of the cultivated." We hear him say, "See what a set of men these Christians are! The teachers of our noble philosophies in our academies are cultivated gentlemen, acquainted with the best thoughts of the best thinkers, and able to give them fit, because elegant, expression; but these Christian preachers, why they are fishermen, and publicans, and weavers, and cobblers, ignorant Jews, illiterate Greeks, the veriest barbarians, enthusiasts, without the gift of refined thought or cultured speech." We behold some remnants of Celsus in the feelings which dainty culture expresses toward the earnest Christian evangelism of our day. But what of these criticisms? Let us take Celsus at his word, accepting his testimony as true, and what then? "Does he not become," as Dr. Fairbairn writes, "one of the oldest, though most unconscious, witnesses

to the power of Christ? It was a new thing in the history and experience of men, that men, such as Celsus described, should become grander and mightier than any known to his academies, possessed of ideas as to God, as to man and society and the state, sublimer than Plato ever imagined, men wiser in their notions of civil rights and political duties than Solon, dreaming of more splendid achievements than ever dawned on the soul of Alexander or of Cæsar, working at the foundations of a city infinitely nobler in ideal, as it was to be incomparably grander in history, than the city Athene loved and shielded, or the city Romulus founded, and Jove guided to universal empire."

Open the pages of the Roman historians, and you will find there pictures of the Roman nobility, looking upon their slaves as so many cattle, murdering them with impunity, using their bodies to fatten the lampreys in their lakes, pitting them against tigers in the amphitheater. Open the pages of the early Christian historians, and you will see the Roman nobility and their slaves sitting down as brethren at the Lord's table. It was the doctrine of Jesus, concerning the equal humanity of all men, which reversed the maxims of philosophy, and gave the literature of heaven to men whom Plato excluded from his "Academy" and condemned in his "Republic" to menialness and brutality. And what an immense and glorious revolution the

Christian doctrine has effected in the thought and literature of the world! It is not rank or place or princely wealth that gives dignity and grace to the characters whom the masters of our imaginative art unveil to us. The verse of Robert Burns has made an entrance for all the world beneath the low roof of the Scottish peasant, and the family worship of the "Cotter's Saturday Night" may bring us as near to God as a gorgeous service intoned within cathedral walls. The spiritual influence and consolation which Christianity has brought to the poor are not greater than the ennoblement it brings to our conceptions of man, in lifting us above bondage to the formal and external. The soul is sovereign over rank and dress, and the highest art of a Christian age finds passion and suffering, love and joy, as significant and sublime among the miners of Cornwall and the huts of Ireland as in the drawing-rooms of London; amid the slave cabins of Louisiana as along the brilliant boulevards of Paris; in Millet's portraiture of the Norman peasantry as in Paul Veronese's gorgeous pictures of Venetian splendor.

There have been no tribes so distant and so debased that the touch of Christ's hand has not reached them and lifted them into manhood. The impossible in the case of the brutal Hottentot and the native Australian has been realized. It is not a Christian missionary, but Charles Darwin, the greatest name in science since Sir Isaac

Newton, it is Darwin, himself a contributor to Christian missions, who wrote of the Tahitians, that human sacrifices, unparalleled profligacy, infanticide and bloody wars have been abolished, and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. I might tell the story of special triumphs, like that in Madagascar, where the Bible has been enthroned, moral abominations largely uprooted, education diffused, and a hundred thousand souls gathered into Christian churches. I might ask you to look to far off Melanesia, with Fiji as its center, and note the fact that out of a population of a hundred and twenty thousand, not long since cannibals, a hundred thousand have been reached, and are now worshipers in Christian assemblies; or I might tell you how the power of the ever-living Gospel in the heart of Robert Moffatt gave to the degraded Bechuana tribes trade, literature and civilization. Or, I might sketch the movement in Mussulman lands, which has touched with the radiance of the Cross the Lebanon and Persian mountains, as well as the waters of the Bosporus, and which is the sure harbinger of the day when Cairo and Damascus and Teheran shall be the servants of Jesus, and when even the solitudes of Arabia shall be pierced, and Christ, in the person of His disciples, shall enter the Kaaba of Mecca, and the whole truth shall at last be there spoken, "This is eternal life that

they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

It is not my purpose to deny or to belittle the beneficent results of the other faiths. But while determined to see the good, how great is the good which can be discovered? "Buddhism has made Asia mild," we are told, but it is not the general impression that where it prevails it has made Asia moral. "While Buddhism," as a recent writer has said, "made Chinese Asia gentle in manners and kind to animals, it covered the land with temples, monasteries and images; on the other hand the religion of Jesus filled Europe not only with churches and abbeys, monasteries and nunneries, but also with hospitals, orphan asylums, lighthouses, schools and colleges." Furthermore, while India has been an immense theater for the activity and contention of all the religions which are really great, while it has been the museum and the encyclopædia, and the reservoir, of these faiths,[9] would it be difficult to establish a claim, which is often made that Christianity, directly and indirectly, "has done more for the elevation in certain respects of Hindu society in the last eighty years than the other religions have accomplished in all the ages of their dominion?"[10] Much may be said in praise of Confucianism, but it has not been progressive, it has not been in a high sense

[9] Appendix, Lecture II, Note 9.

[10] Appendix, Lecture II, Note 10.

religious, and it has sacrificed man to the social order. And nothing more is needed to show that Mohammedanism is only a temporary halting-place in human progress, than the engrafting of polygamy into its fundamental ideas and permanent system. A Scotch theologian has well said, "that polygamy may suit a race in a certain stage of its development, and may in that stage, lead to purer living and surer moral growth than its prohibition, may be granted. But, necessarily, a religion which incorporates in its code of morals any such allowances, stamps itself as something short of the final religion."[11] Professor Max Müller, the most famous of all the students on these themes, has said that, "however highly we prize our Christianity we never prize it highly enough until we have compared it with the religions of the rest of the world."

Men realize that in the stress and interchange of modern civilization the best religion must come to the front. It is the mission of Christianity to draw nations out of their seclusion, to generate eager inquiry throughout all the world. The non-Christian faiths are not permitted to remain at ease, and the ultimate result of the agitation seems to me not in the least uncertain.

Our survey makes it clear that if we should take away from modern civilization the intellectual, the moral, the spiritual, and the social effects which have come, directly and indirectly,

[11] Appendix, Lecture II, Note 11.

from the spirit and teaching of Jesus Christ, there would be little left to distinguish us from that vast ocean of cruelty, superstition, and despair in which went down the sun of Rome. Take out of modern life the forces which make for liberty and order, for enlightenment, progress and brotherhood, which owe their origin to the spiritual dynamics of the Christian Gospel, and the area of moral darkness would be vastly widened, the domain of spiritual hope and splendor would be so shrunken and obscured that men everywhere would be dreaming of a fabulous golden past instead of toiling for an actualized golden future. Marred and blackened though our civilization is, the law of progress, the law of life, the law of hope run their golden threads through its entire organism. We are not moving in fatal cycles round and round, coming back to the same place, and making no true advance. An increasing purpose runs through the Christian ages. And, in spite of a backward turning now and then, the stream rolls forward its fertilizing flood, with such force that obstacles do not prevail against it. Indeed the energy of this advancing life argues the supernatural origin which the church has always claimed for Christianity. It may well be believed that if the head-sources of the River of Salvation were found in some foot-hills which have but a slight elevation above the plain, if our Religion had its origin in one who ranks in being, only with the founders of

other faiths, there would not be force enough to push the stream of redemption with such vigor and volume over the long, wide, desert wastes of human history. May we not believe that because the Fountain Head of the Gospel is high up among the eternal hills of God, because the stream issues from beneath the cross and tomb of a divine Saviour, nothing has been able in nineteen centuries of strenuous antagonism to withstand its progress or, at least, permanently, to push it aside? I would that Christendom were better, but compared with the non-Christian world it appears to me as noon-day to darkness, and before my observations of Oriental life I never realized so keenly the truth of Tennyson's line:

"Better fifty years of Europe than a cycle of Cathay."

The development of Eastern civilization has continued through more centuries than there are decades in my own country. If this long development has produced results far inferior to those of our brief American history, India should seriously ask the reason why.[12] And if the fruits of Christianity have not been worthy of its Founder, and commensurate with its opportunities, still they have been so wondrous and world-wide that, to some minds, they furnish a more persuasive argument than the most skillful apologetic. We feel that Christendom, on the whole, demands a favorable judgment for the Christian

[12] Appendix, Lecture II, Note 12.

faith. We feel, with St. Hilaire, that "to condemn Christianity, one must fail to comprehend it." Seen in its true spirit, apprehended as the fulfillment of all the best thoughts and aspirations of what Schelling has called the "wild-growing religions," grasped in its central Power and Person, we believe that Christianity will yet appear to the disciples of Buddha, Confucius and Mohammed, and to the worshipers of Krishna, in its peerless supremacy and distinctive character, and that they will be ready to exclaim, with the greatest of Christian Apostles, "When that which is perfect is come, then that which is in part shall be done away."

CHRISTIAN THEISM, AS THE BASIS OF A UNIVERSAL RELIGION.

Our Father which art in heaven, hallowed be thy name.—Matthew vi: 9.

Is God the God of Jews only? Is He not the God of the nations also? Yea, of the nations also.—Romans iii: 29.

Grade der Pantheismus kann dem unbedingten Werthe der sittlichen Arbeit niemals gerecht werden. Die Wissenschaft aber muss in dem Streite zwischen Pantheismus und Theismum ihre vollständige Incompetenz zugestehen.—Christliche Apologetik von Dr. Herm. Schultz, p. 18.

The water of stagnant Buddhism is still a swarming mass, which needs cleansing to purity by a knowledge of one God who is Light and Love. Without such knowledge, the manifold changes in Buddhism will but form fresh chapters of degradation and decay.—The Religions of Japan, Griffis, p. 223.

Theology has no falser idea than that of the impassability of God. If He is capable of sorrow, He is capable of suffering; and were he without the capacity for either, He would be without any feeling of the evil of sin or the misery of man. The very truth that came by Jesus Christ may be said to be summed up in the passability of God.—The Place of God in Modern Theology, Fairbairn, p. 483.

No! such a God my worship may not win,
Who lets the world about his finger spin,
A thing extern; my God must rule within,
And whom I own for Father, God, Creator,
Hold nature in himself, himself in nature;
And in his kindly arms embraced, the whole
Doth live and move by his pervading soul.

—Goethe.

THIRD LECTURE.

CHRISTIAN THEISM, AS THE BASIS OF A UNIVERSAL RELIGION.

I have often looked, with profound emotion, in one of the parks of my own city, on St. Gaudens's famous statue of Lincoln, whose uncongenial task it was to employ the national power against his own countrymen; he stands there before us, "with malice toward none, with charity for all" beaming from his sad and thoughtful face; and I have felt that there is in the man thus embodied something diviner than the power symbolized by the folded fasces behind him, something greater than the wise logic with which he is about to speak. There is a majestic tenderness, which left out of its comprehensive benevolence no one of his people, down to the assassin that slew him and to the slave that saw in him an earthly saviour. But in the temple of God's Word, according to devout Christian faith, another and greater statue is unveiled for the glad eyes of all mankind. The living embodiment of God's forgiving and long-suffering mercy is there disclosed. Divine love has been revealed and crowned; not its physical embodiment, as by the Trojan prince on Mount Ida of

old, not the heavenly maiden of the mystic's vision, bending above the bars of Paradise; but love's divinest self. We behold her transcendent beauty, with which not for a moment is to be compared the earthly loveliness of the Grecian Helen,

> "The face that launched a thousand ships
> And burned the topless towers of Ilium."

We see in her a love that agonizes to bless even through suffering. Words of forgiveness seem breaking from her lips; her eyes are founts of compassion, and though at her feet rest the thunderbolts of omnipotence, and her brow is radiant with the awful diadem of celestial holiness, we see the fingers of her hand whitening around the Cross, and we bow before her as the emancipator and redeemer of the soul and the queenly sovereign of all mankind. The victories of Christianity have been the triumphs of the Cross—the conquests of the God of Redemption.

The proposition which I offer to-day is this: that the Christian theism thus hinted at, the doctrine of God contained in the Scriptures, is an adequate basis for a Universal Religion. The God who is the Universal Father is a boon to all the world. The God who is one mind, of absolute perfection, is a blessing to peoples still distracted and degraded by polytheism. The God who is personal and holy needs to be known by those still shrouded in the mists of pantheism. The God who is merciful as well as mighty, and

whose mercy has been revealed and personalized in the redeeming Christ, has a mission of unspeakable good to all who, consciously or unconsciously, are sunk in guilt, error and degradation. The God who became incarnate that men might at last know His nature, and gain spiritual restoration, release and harmony, is the fulfillment of the prayers and hopes and vague longings of a hundred peoples and a hundred generations of men.

I have thus far argued the Universalism of Christianity from its present aspects, as the only religion flourishing among all races and nations; and from its beneficent and world-wide effects. Our theme to-day requires that we should look into the varied and fragmentary conceptions of God which have prevailed in other faiths as finding, so far as they are true, a perfect fulfillment in Christian theism. It requires, especially, that we should clearly understand what are the distinctive, or, at least, the supreme elements in the Christian revelation of God, as now taught by the instructed minds of Christendom. The light which will thus be thrown on our fundamental proposition that Christianity alone is the world-religion will not, I earnestly believe, be found feeble and flickering. It is interesting to note that already, in the non-Christian faiths, among enlightened spirits, there is an eager disposition to claim the Christian doctrine of the divine Fatherhood. The newest Hinduism, traversing

two millenniums of polytheism, recalls the early Aryan Dyaush-Pitar — the Sanskrit Heavenly Father, corresponding with Zeus Pater and Jupiter—and erects into living form this primeval foreshadowing of Christ's Pater-noster. We all remember that the Congress of the World's Faiths asserted "with a most marked conviction and reiteration the Fatherhood of God, the brotherhood of man, and the solidarity of the race." As one participant has said, "It united often in the Lord's prayer, and by implication committed itself to the universal religion which that universal prayer expresses." As another participant in that Parliament has written, "It intensified the conviction that our God is no geographical Deity, like the local gods of Egypt, the tribal gods of Greece, the pantheon gods of Rome, the national gods of Palestine, the ecclesiastical God of Christendom." And it requires no prophet to see that Divine Fatherhood, more or less clearly apprehended, will yet be proclaimed as a tenet of all the historic faiths. You may recall the legend of the Christian and the Jew who once entered a Persian temple and saw there the sacred fire. You remember that the Jew inquired of the Parsi priest, "Do you worship the fire?" "Not the fire," was the answer; "it is only an emblem of the sun." "But do you worship the sun?" "No; that is but the emblem of the invisible light which preserves all things." Then the Persian inquired, "How do

you name the Supreme Being?" And the Israelite answered, "We call Him Jehovah Adonai, the Lord which was, and is, and shall be." "Your word is great and glorious," said the Persian, "but it is terrible." Then the Christian approached and said, "We call him Abba, Father." Whereupon the Jew and the Gentile eyed each other in surprise, and said, "Your word is nearest and highest, but who gave you the courage to call the Eternal thus?" "The Father Himself," was the answer; and then he explained to them the Gospel of Redemption, and they believed and raised their eyes to Heaven and said, "Our Father," and joining hands called each other brethren. This legend became at the Congress of the Creeds historic fact. And the fact is surely prophetic, and must give every expounder and preacher of Scriptural theism a new feeling of the fitness of His Gospel to meet the deepest wants of the whole race.

No Christian Apostle or Missionary, I think, ever went to a non-Christian people without the feeling that he had a knowledge of God purer, higher, completer than has ever been obtained or held with vigorous faith by the most famous of non-Christian saints and philosophers. Some scholars have held that the Stoic conceptions of God and duty, as taught by Seneca, were strikingly similar to those of the apostle Paul; but Bishop Lightfoot, who regarded the Academy of

Plato as a vestibule to the Church of Christ, has shown that the basis of the Stoic theology is a gross materialism, relieved sometimes by a vague mysticism, and thus does not come into the same theistic category with the Pauline teaching. When the Christian messenger goes to-day to Arabia or to China, to the islands of Japan or to the schools of India, he believes, with what seems to him the best of reasons, that he has a completer, higher and more potent disclosure of the supreme and infinite Spirit than has been recorded in any sacred book of the Orient.

It appears to us that it is a terrible experience to live without faith in the one God. It stirs the most earnest missionary spirit to enter by sympathy into the consciousness of those multitudes in the great Eastern world who have not yet fully learned the monotheism of science or the monotheism of religion. A student of Asiatic thought has said: "Faith in the unity of law is the foundation of all science, but the average Asiatic has not this thought or faith. Appalled at his own insignificance, amid the sublime mysteries and awful immensities of nature, the shadows of his own mind become to him real existences."[1] "Just so far as Christianity has accustomed the world to its radical doctrine of a changeless and omnipotent God, it has given to science an undecaying basis and impulse." Students of Japan have seen what a poisonous

[1] Appendix, Lecture III, Note 1.

and corrupting element in Japanese life has been the rude pantheism which branches out into polytheism and idolatry. The scientific education which that wonderful people has welcomed has done much to "remove the incubus, to replace and refill the mind," but "for the cultured, whose minds waver and whose feet flounder, as well as for the unlearned and priest-ridden, there is no surer help and healing than that faith in the Heavenly Father which gives the unifying thought to him who looks through creation."

Now Christianity, we believe, has a perfect theism with which to emancipate the bewildered intellect, and more than this it has a loving God with Whom to satisfy the restless and sin-burdened heart. Doubtless the doctrine of the divine unity is not the exclusive possession nor the original discovery of Christian teachers. Rude sorts of monotheism are discoverable in the ancient faiths of Japan and China. The testimony to the existence of a vague primeval monotheism, Egyptian, Vedic, Zoroastrian, Chinese, Mexican, is neither slight nor weak.[2] There is certainly a very ancient Hellenic belief in the unknown God whom Paul unveiled at Athens, the God "whose foot-prints have been found on the shifting sands of remote history." The early poetry of Greece is not lacking in glimpses of a supreme spiritual Zeus "before the ideal had been degraded by the myth-making

[2] Appendix, Lecture III, Note 2.

fancy." In the Varuna of the Hindu hymns we have what has been termed the earliest picture of the unknown God. But, how different is the occasional, unstable monotheism which in later Hinduism becomes pantheistic and polytheistic from that proclaimed to Israel, "The Lord our God is one Lord." Christian theism, wherein the divine unity is warmed by an indwelling Fatherhood, is in vivid contrast with the cold and stern Deity of the Greek philosophers, too cold and stern to be the God of the multitudes, and lacking the highest ethical elements "even unselfish love and child-like purity." Zeus, the father of the Greek gods, is far from being the loving Father of all men. The philosopher Lotze deemed the God-consciousness of the classical world as a rivulet matched with a rushing river by the side of the God-consciousness of the Hebrew; and when we reflect that Jesus purified and perfected even the best knowledge of God which came to the prophets, we recall the observation of Pascal, that "Christianity is so divine that another divine religion was only its foundation." "The Old Testament knew God as the Father of a nation: Christ knew Him as the Father of the individual soul."

Still we make a mistake to underrate that knowledge of the Divine Nature which the whole providential training of Israel was designed to give. The stirring and eventful history which is the background of the Old Testament revelation

was God's school for the chosen people, to lift them from the grossness of idolatrous worship into true conceptions of Himself and especially of His unity and spirituality. God meant something great and wonderful, not only for Israel, but for universal humanity, when He called Abraham, and from him raised up a peculiar people; when He brought Israel out of idolatrous Egypt; when He led them forty years through Arabian sands that they might forget the fascinations of Egyptian polytheism. He meant something by the decree that every male Jew should wear between his eyes, and bind upon his hand, and write upon the posts of his house and the gates of his city, the sublime declaration, "The Lord our God is one Lord." Deep down beneath the seven-fold ruins of Jerusalem lie to-day the foundations of that temple in which was no graven image or painted Deity such as Egypt and Athens adored, but in whose holiest sanctuary, void of light and empty of human contrivance, the High Priest communed with the one invisible Jehovah. Providence never took so much pains to teach any other lesson as that of the divine unity; the schooling lasted two thousand years, from the call of Abraham to the destruction of Jerusalem. When the house of Jacob deserted the God of Bethel, He brought down upon it the flails of Egypt and Babylon. From the Nile and the Euphrates He summoned His ministers of correction, and

frightened eyes saw the vales about Jerusalem which had been polluted with heathen altars, bright with the scarlet shields of Assyrian horsemen. The Holy City was laid in heaps, and in long captivity Israel relearned the lesson which Abraham and Moses and David and Jeremiah had taught, which Jesus reaffirmed in Judea, and Paul reproclaimed in the commercial and intellectual capitals of Greece.

All the natural attributes which belong to a true conception of the Deity have found in the Old Testament their grandest expression; and the higher elements of the divine nature, His righteousness and mercy, burn like a line of fire through the Hebrew Scriptures. And many of the highest conceptions of the supreme splendor of the Divine Personality and righteousness have grown up under the fervent teachings of lawgiver and psalmist and prophet. The ancient Scriptures employed all earthly types and relationships to actualize and illuminate our conceptions of Him in whose mind all earthly phenomena lay as ideas before the world came into being. According to Biblical theism God is a person, and not Matthew Arnold's "stream of tendency." Doubtless personality in God does not denote being with the limitations of human personality, but for popular speech any other representation is excluded. "God cannot be thought of as a personality by the side of others, but as the personality embracing all other per-

sonalities in conscious freedom." And we do not spiritualize our conception of Him by thinking of the God-head as a vague something diffused through the universe, reaching on through immensity, not altogether here nor altogether there, but pervading all things like a subtle ether. If this be true, then only an infinitesimal part of God can be in one place at a time. God is divided if partly here and partly a thousand miles away. But spirit cannot be divided. It is the Biblical representation that God is wholly present everywhere. God is immanent, in Nature, as well as transcendent, above Nature. To the Christian theist, as to the Hindu pantheist, the world is transfused with God like a globe of crystal in which the light dwells. The universe, as one has said, "is a handful of dust which God enchants" — a thought which has inspired all the greater poets. Martineau has written that "beneath the dome of this universe we cannot stand where the musings of the eternal mind do not murmur round us and the visions of His loving thought appear." "Nature," as Emerson says, "is too thin a veil, for God is all the while breaking through." Human life and all life are too wonderful for us to keep out of them God, "the mysterious magic that possesses the world." Our modern studies have shown us the omnipresence of thought and adaptation in the universe, so that we look upon the earth as having apparently been made to be

a school-room, a work-shop, a home, a temple for man. We look upon the universe and find intelligent order everywhere apparent. We perceive that the idea of each created thing must have existed before the thing itself came into being, as it did in all probability through that process which we call evolution, a doctrine which, as Professor Drummond has well said, "has not affected except to improve and confirm it, the old teaching that all things have been created on a plan." The presence of mind is manifest in the numberless adaptations everywhere discoverable, and the deeper we go in order to inspect the beginnings of life, the more startling are the disclosures of divine activity and intelligence. God is evidently directing the movement and development of the original cells out of which spring oaks, oxen, olive trees, the rose, the lion, the vulture, and all the marvels of organized existence, weaving the various tissues of this living tapestry. An everywhere-present God is essential to the carrying on of universal life, spanning the clouds with rainbows, painting a thousand landscapes on the wings of butterflies, marshaling the hosts of the suns, directing the infinite armies of the atoms. The universe is one blazing wheel within other blazing wheels, all rushing with inconceivable rapidity and testifying by the omnipresence of motion to the omnipresence of that Mind that created and upholds all things, and without whose continued activity the very

thought of universal motion is inconceivable and inconceivably absurd.

Modern Science, the handmaid and helper of Christian Theism, presents also to our attention the fact of the universality of law, the want of caprice in the motions of the universe, the undeviating submission of all things to intelligent regulation, so that the winds do not blow without method nor the waves roll disobedient to the divine mathematics. But law is inconceivable except as the working of a willing mind. Self-made or self-executed it is an absurdity, as much so as a proposition made to an organ that it should compose and render the Hallelujah Chorus or any other great piece of music; so that when we have extended the domain of law so as to embrace the rushing and shining host of the stars, and when we have found law everywhere executed, we have only announced the omnipresence of Him who said to Jeremiah, "Am I a God at hand, and not a God afar off? Do I not fill heaven and earth?"

And furthermore, wide and careful observation brings before us the omnipresence of conscience, the solemn fact that the moral law cannot be escaped; that though we may put oceans between us and courts of justice, infinite space cannot separate us from conscience. Neither heaven nor hell nor the uttermost part of the sea is beyond the immediate action of the moral law. There are great distinctions, such as right

and wrong, expressed in all languages, perceivable in all nations. Men everywhere are under obligation to choose what is good and to shun what is evil, and they have felt that in their moral choices they have had the approval or disapproval of some one above themselves. What is the explanation of these facts and convictions? If you ask History, she answers, God. Pointing to the smoke of countless sacrifices and to unnumbered temples of worship, she declares that men have deemed themselves accountable to a Supreme Being whose approval they desired, whose disapproval they feared. The moral law written on the human heart is one of the sources and occasions of all religion. If you ask Philosophy what it means, she repeats her sublime axiom, that every effect must have an adequate cause. The moral law is a stupendous effect, and only the rudest materialism denies that it points, together with all lower effects, to a Great First Cause, for whose existence, as Herbert Spencer affirms, "we have a greater degree of evidence than for any other truth whatsoever." If you make your appeal to the moral sense itself when touched by the feeling of guilt, you find an answer in the penitential psalms of all religions, or in the words of remorseful David, "Against Thee and Thee only have I sinned." It is sometimes said that God is in the world, but it is truer to say that the world is in God, for in Him we and all things move and have our being, and thus the

universe becomes what Sir Isaac Newton called it, "the vast sensorium of Deity," with God vital and throbbing in every part of it.

The enlightened Christian has no need to seek refuge in pantheism to find the teaching which brings God home to his daily thought and life. The immense and continued fascination of pantheistic systems has been vividly apparent in India. When Gautama Buddha rejected the doctrine of God or gods, and substituted law in their stead, when he emptied the Hindu pantheon of its divine intelligences, he sounded the death-knell of Buddhism for the land of its birth. It has been said that Brahmanism has never forgiven Buddhism for ignoring the gods, and the Hindus finally drove its followers out of India. The one doctrine which the philosophic Hindu of to-day defends, and in which he finds his strength and his consolation, is his doctrine of God. The best truth that can be found in pantheism, namely, the Divine immanence, is found in the Christian idea of God, coupled with the best truth that can be found in Jewish monotheism, God's personality and control over nature.[3] To the Christian theist the Hindu pantheism with all its fascinations is a golden fog, blotting out many a star of truth and hope, because the divine personality is obliterated or obscured. Judaism intensified the thought of God's individuality, His separateness from nature, which is

[3] Appendix, Lecture III, Note 3.

yet His living garment, as Goethe says, and there is lasting truth and comfort in its manifold representations of God as Father, Mother, Husband, King, Fortress, Sun, Shield, Rock, and Star.

But ancient historic Judaism failed to teach a perfect theism. The Jew made the mistake of believing that, as God's worship had been localized and restricted it must always remain so. God had been localized on Mount Sinai, where the law was given; in the pillars of cloud and fire, the symbols of His guidance and glory; in the tabernacle and the temple, at Shiloh and Jerusalem. God had had a special people with a special worship and a peculiar revelation of Himself. And the Jew did not understand that when Jesus appeared, the hour had come for a wider disclosure, when the true worshipers were to worship Him in spirit and in truth. Judea had been the cradle of the highest spiritual knowledge, but Christ came to send it forth as a strong man armed to all nations. Back of this localization of Deity, back of all these visible manifestations, was the Infinite One whom the heaven of heavens cannot contain, whose children were to be the spiritual followers of that Abraham who believed God and was accepted of Him, before one altar had been piled at Shechem or Bethel, and when Canaan was no more sacred than the unpierced wilds of America. To this higher truth Israel was blind; to this higher

truth the Christian world has sometimes been blind, having fallen from the height of the Master's teachings. But if the early proclamation of the Gospel meant anything in the realm of Theism, it meant the bringing home to men's hearts the spiritual truths and forces which came from the teaching, the person, and the work of Christ. It meant the truth that God is love, that God is light, that God is spirit. Christianity in its purity has held the human heart and mind to the great truths which make spiritual worship possible, and which make idolatry a degradation of man's nobler self.

The Christian theist has learned the secret of worship. He has learned that he himself is spirit; that the soul which works through the hands and looks through the eyes, which thinks, and loves, and wills, which has a mysterious relation to the brain, is distinct from its bodily servants. The human spirit refuses to submit to the measuring-line and the microscope and to the tests of the chemist and the mathematician. Man is spirit, and may discern and worship God. God is spirit, hidden to the eye, inaudible, intangible. He is love, which has a thousand manifestations, shining in the dew and glowing in the heavens, resplendent in household affections, dazzling at the Cross, but itself only discerned by that love in man which is also invisible to the eye. God is righteousness, evidenced in the crumbling of an empire, and in the sting of

a child's remorse, but revealed only to that conscience which no crucible can analyze — to that spiritual substance in man which is as much more ethereal and sensitive than light as the rustle of the star-beam is more delicate than the roar of Niagara. God is wisdom, shown forth in the changing seasons, in the cleansing rainstorm, manifest in Providence and in supernatural revelation, but thus shown forth only to that reason in man which sends its invisible thoughts from star to star and binds with invisible cords the footstool and the throne of God. God is spirit, and His worshipers must adore Him through the mind and by the medium of truth. He dwelleth not in temples made with hands, as Paul said to the bewildered people of Athens; neither is He worshiped with men's hands, as we are endeavoring to persuade the bewildered people of Asia. It is only by the activity of those faculties which take hold of God, it is only by an individual appropriation of the truth through the ministry of the Divine Spirit, that the human soul is purified, and thus fitted for true worship.

Christianity goes to the nations to-day, and begins the uplift and regeneration of the spirit by teaching that God's true temple is in the hearts of men. Their souls must be made holy, for God is a God of perfect righteousness, of unspotted holiness. Christianity taught the ancient Greek, and would teach the modern Hindu, to be ashamed of deities who are not adorned

with ordinary human virtues. Did not Lord Bacon instruct us that it is better to have no conception of God than one that is unworthy of Him? Holiness is God's diadem, the crown of His perfection, without which power and wisdom and love itself lose their highest glory. The Christian messenger instructs men that the God who now commandeth all to repent has never committed the slightest wrong, that all His ways are righteous, that all His acts are perfect, and that if any vice existed in the character of God, the worshiping universe must be dumb. Seraphs would veil their faces, not in adoration but in shame, and the multitudinous symphonies of Heaven would die out in a dismal and discordant wail, and the pure-shining stars, musical with praise, must cease their spheral chimes and hide their holy splendors, for the light had forsaken the brow of Jehovah, and all His realms were darkened to their utmost bound.

The Christian goes to men with the teaching that since God is holy, the way of life is the way of holiness. While Christianity is a spiritualism that does not despise Nature and a monotheism which does not separate God from His world, it is also a morality which neither divorces the inner from the outer life nor breaks "the organic bond between the individual and society." As the God whom Christianity discloses is ethical, He is honored by an ethical life, which includes a fraternal spirit toward men and a filial

spirit toward God. "All ethical conduct is grounded in religion, and all religious conduct is determined ethically." The Power not ourselves that makes for righteousness is intensely concerned in regard to the interior dispositions of men. He dwells only in the hearts of the pure, the merciful, the meek, the righteous, and the loving, and the lowliest savage of the African forest, the humblest pariah of the Hindu jungle, may construct for God a temple more acceptable to Him than any miracle of beauty that ever topped the hills of Attica or is to-day embowered in ilex trees beneath the snowy cone of Fujijama. It has been the aspiration of peoples and the ambition of kings to embody their thought of the Supreme One in enduring and costly stone. Through the centuries has breathed the spirit that

> "Roofed Karnak's hall of gods, and laid
> The plinth of Philae's colonnade."

We bow before the religious genius that raised the many-pillared fanes of antiquity. We behold with wonder how the vigorous faith of the Middle Ages blossomed out in the Christian cathedral. Piety has yearned for an earthly habitation. Beneath the dome of St. Peter's Church in Rome you feel the uplifting joy of being where it seems worthy that God should dwell. You enter the great vestibule and push aside the heavy curtain and slowly absorb the suggestiveness of a scene which sometimes

dwarfs and dims the spaciousness and splendor of the outer universe. You walk the consecrated pavements where armies might move with freedom. There is no oppressiveness in this grandeur, no gloom in this solemnity. The cheerful light falls tenderly through the ever balmy air, on marble and mosaic, on bronze and gold. With exultation you move toward the central shrine of St. Peter. Everything magnifies as you approach. The pilasters expand into pillars, which seem mighty enough to uphold the crystal arches of the heavens. Slowly the majestic dome opens to your vision, a sculptured and emblazoned poem, lifting the aspiration to sublimer heights, while its vastness seems lovingly to enclose and shelter your greatest thought of God. But while your heart is thus opened by the sensuous imagination, the Divine Spirit finds His home, not amid those luminous spaces but in the worshiper's soul, and without irreverence he may say, with Christ, there is something here "greater than the temple." Here is love which interprets love and renders praises which are more acceptable than the adornments of the world's cathedral. The architecture of man is the plaything of time. The sanctuaries of human pride disappear. The road from Delhi to the Kutub Minar is strewn far and wide with ruinous domes and broken columns, the traces of three religions. On Mount Gerizim the Samaritan worships at a broken shrine. The

wild stork perches on the columns of Ephesian temples. It is the whiteness of a shattered beauty which the Parthenon now lifts into the violet ether of Athens. And the time will come when the golden lamps about St. Peter's tomb shall be extinguished, and the miracle of Michael Angelo shall mingle in the dust of ancient Rome, but the architecture of God abides. "Ye are the temples of the Holy Ghost." "Fairer far than aught by artist feigned, or pious ardor reared," are the holy places of the soul. The Divine One has tabernacled in humanity, and made it sacred. In the believer's heart, according to the New Testament, Christ dwelleth, the hope of glory.

But besides this unity and spirituality there is still another supreme fact in the Christian revelation of God which pre-eminently makes it fit to become the universal faith of mankind. Christianity alone reveals the Divine One as continuously and mercifully seeking after mankind. It shows us God standing by the side of fallen man at the beginning, with gracious purposes that overtop the curse and outrun the consequences of transgression. It shows us God inaugurating a system of redemption and recovery, and lifting above the red flag of the primeval anarchy the banner of His love. From first to last the Bible is the call of God to His earthly children. The Saviour of mankind expressly declared that He had not come to condemn the world. He

came to reveal the God of all grace; and a most difficult work of the messenger of Christ, whether in Canton or Calcutta, is to persuade men, who have thought of God as remote and impersonal, that He loves them with an affection overpassing their utmost imaginations. When we get any faintest glimpse of the Divine Fatherhood which is the background of Christ's redeeming work, and try to measure with our limited vision the immeasurable pity of God, a compassion which was not brought into being when the angels first choired the heavenly songs of Bethlehem, we learn, often slowly, to trust, in the midst of all the perplexities and griefs of life, that divine heart whose pulse-beats, as the Christian believer feels, are the life of the universe. And we believe and strive to make others believe, not only as Abraham did, that the Judge of all the earth will do right, but that the Father "who would rather suffer wrong than do it," will never see one slightest shadow of injustice darkening the glory of His great white throne. The Christian Bible is the enfranchisement of hope; it is the word of Him who came to destroy the works of the devil, and who did not fail; it lifts the Cross, with its disclosure of the bleeding heart of infinite pity, above the troubled life of humanity, and fills the whole sunset horizon of our faith with the jeweled splendors of the New Jerusalem. It is the gracious and helpful attitude of God toward human sin and sorrow which it

seems to us that men the world over need to apprehend. Among the ten thousand difficulties of the Christian teacher in China to-day, not the least is really to open the heart of the people to the central truth of redemption—God's love in Christ. Preach to them hell, and they believe in that already, and they have gone far ahead of Dante in making it horrible. They will tell you of eighteen tiers of hells, a hell eighteen thousand miles in circumference and a thousand miles high, an iron city, a metropolis of direst tortures, fire falling from above and ascending from below; they will tell you of caldrons of burning oil and lakes of blood, and hills of knives, and dungeons of bubbling filth, and bridges of snakes, and cylinders of eternal fire. But the God of Calvary, who stretched out His hands to death from love to the guilty, and who carries the heaven of grace in His heart, Him they are slow, alas! in knowing; the God who is full of gentleness and patience and long-suffering; the God who is able to lift the Celestial Empire out of its spiritual bondage and set it forward on the path of progress; the God who can inform with celestial life the strong, stolid intellect of China; the God whose love floods the universe with blessings, and who holds out from His eternal throne the golden scepter of mercy.

The classic text of Christianity in its world-embracing efforts is that verse of the fourth Gospel which begins, "God so loved the world."

The illustrious sage of China did not say that, and to-day we are informed that the Christian preaching of love to God, as a response to His love toward us, sounds outlandish to the men of Chinese minds in the Middle Kingdom, who seem to think "that it can only come from the lips of those who have not been properly trained." Confucius did not claim to know much of the power that rules in the heavens. Prince Siddartha, driven into practical atheism, never uttered any message of divine love, and so the Gospel of Buddha, which modern scholars are compiling and printing, seems to Christians a misnomer. Such is man's need of worship that the agnosticism with which Buddha began was not forever continued with all his disciples. "The preacher of atheism became himself a god." Friendly students of the prophet of Islâm have sometimes affirmed that Mohammed's God is savage, aggressive, almost cruel. The Koran speaks much of the Merciful One, but that mercy is dimmed by other attributes, and is not made real and credible; Islâm is truly the crescent, a pale, lunar sickle of gracious truth in the sky of religion. I know that we may discern the luminous shadow faintly rounded out, but the light is narrow and not intense. Allah is a God afar off. He does not satisfy the yearnings of the soul, and as Kuenen has said, "The people, therefore, make a new religion at the graves of its saints; it seeks compensation for the dryness of the

official doctrine and worship; true universalism is to Islâm in virtue of its very origin, unattainable."

As to Hinduism,[4] while it has shown for more than two thousand years man seeking, by devious ways and through golden mists or deadly vapors, the face of God, it seems, until modified by Christianity, to have known little, although it is rich in fabulous incarnations, of the Supreme Love actually in some historic manifestation seeking fallen man with divine pity and the purpose of complete redemption. Other faiths, as I have intimated, may appropriate to-day the Christian idea and revelation of God's universal Fatherhood, finding expression in acts of mercy, but we must not forget that what is giving this great truth its general acceptance is the teaching and work of Christ. There is something rather odd in the methods of some Indian reformers who, as one of your able journals has written, "appropriate the doctrines and motives of Christianity and fling them in triumph at Christians." How Jesus toiled to inspire in men who were out of the way the confidence that He is the God-ordained Saviour of mankind! For this He strewed His journeys with beneficent miracles which drew the attention of the stupidest; for this He showed the tenderest regard for the most afflicted and despised; for this He touched the whitened skin of the leper and sat at meat with publicans and permitted the loving atten-

[4] Appendix, Lecture III, Note 4.

tions of outcast women. For this He denied Himself, in one long series of sacrifices, from the shadowing of His divine glory in the darkened stable of Bethlehem to the culmination of the divine tragedy beneath the murky skies of Golgotha. What is there within the omnipotence of Deity which He did not do to show that sin is not beyond the reach of God's victorious delivering mercy? He fastened men's minds on Himself, that they might know God's radical dispositions, His unspeakable and infinite compassions, so that seeing Jesus as He beheld with all-pitying eyes the shepherdless multitudes of Galilee, we get a glimpse of the heart of God's love, that glows over all His numberless straying children in all lands, from Arctic ice to equatorial palms, and down all the sorrowing ages, and that, with a fullness of fire compared with which the sun himself is an enfeebled and half-smothered flame, burns along the horizon or high up in the zenith of our daily life.

I hope that by what has been thus far said I have given no impression that outside of Christianity the Divine Spirit has been comparatively inactive. God, I find in all the great religions and higher philosophies, not only in the modern sage who said, "O God I think thy thoughts after thee," but in the songs of the ancient Vedas where it was written of God that "through Him the sky is bright and the earth firm, the heaven was established, nay the highest heaven,

and who measured out light in the air." He is present in the life of all His creatures. As Phillips Brooks once said, "Everywhere throughout the world God has made Himself known to His children; He is making Himself known to His children to-day." Paul did not underrate or despise the spiritual knowledge which his Greek and Roman hearers already possessed; he frankly confessed the glimpses of truth discoverable in their systems, and while he presented the most scathing arraignment of Roman vices to be found in literature, yet with his discriminating love and intelligence he perceived and felt how much of truth God has given to all men's consciences and understandings. The youthful Buddha felt and said, "There must be some supreme intelligence where we could find rest; if I attained it, I could bring light to man; if I were free myself, I could deliver the world." Why may this not have been the working of the Spirit of God, and prophetic, like so much which we find in Greek, Persian, and Hindu thought and hope of Him who was free, and who through the disclosure of God's mercy has brought deliverance to the world? Foreshadowings of the great facts of incarnation and atonement appear in the sacred books of the nations. Many have regarded certain strange sentences in the Vedic hymns and in the laws of Manu as being "traces of the revelation once made to mankind of the promised atonement for the sins of the world."

But how fragmentary and feeble are the best representations of the God of all mercy to be found in other literature compared with the mighty and full-orbed truths of the Christian Scriptures! The supreme disclosure of the divine nature as redeeming love is seen in the Incarnation of the Son of God. This is the climax of all disclosures. The Christian doctrine of God in Christ is not merely that a human being attained the loftiest height of spiritual knowledge and remained there through life in the holy of holies of religion. The Christian teaching is that God's personality, God Himself, took possession of the temple of the human spirit, so that Jesus could say "I and my Father are one," and so that "Jesus has for us the religious value of God." This Christian teaching remains unshaken. No other faith in history "has been so continuous and invariable." And the inspiration of the Church's activities to-day, like the foundation of the Church's hope in the beginning, has been this faith that He who was equal with God voluntarily withdrew Himself from the unspeakable fellowships of the Godhead and took a human form and a human nature for our salvation. The faith of the Church has involved the unity of Christ with God and the unity of the Holy Spirit, Christ's personal representative in the world, with God. "All the higher philosophies have held to a possible Trinity." The doctrine of the Trinity was simply an attempt,

as one has said, "to give richness, variety, internal relations, abundance, and freedom to our ideas of God." "Christianity gives us a conception of a Godhead which has all the constituents and conditions of real intellectual, moral, and social existence," thus saving us from "the deism which shuts up God within the limitations or impotences of His own infinitude, and from the pantheism which loses Him within the multitudinous and fleeting phenomena of an ever-changing universe." But the working force of Christianity has not been the Trinity, but the Incarnation of the Son of God for the redemption of man.[5] This revelation of God in Christ making atonement for sin is a force of truth and of life, and a message of historic fact by which the Christian Church has actually delivered men from the power and defilement of sin, and by which the Church purposes to redeem the world from the guilt and love of sin.

I look around the world to-day and find no other religions which seriously attempt the work of redemption—"they have no healing for the sin-stricken soul." Christianity makes much of sin, because the vivid consciousness of sin leads to a higher sense of personal responsibility and to a closer union with God. The pantheism which identifies man with his Creator, making the Divine Being the ultimate cause of all evil, weakens this and almost eradicates the sense of

[5] Appendix, Lecture III, Note 5.

the personal element.[6] "Pantheism can never do justice to the unlimited value of moral toil."

We are not surprised that Spinoza looked upon human freedom as a dream, and rubbed off the sharp distinction between good and bad. Nor are we surprised that Strauss, when he went over into the ranks of materialism, thought the hope of individual immortality a delusion. While Christianity presents in a holy, personal, omnipresent, merciful God an object of worship infinitely more satisfactory than any shadowy, impersonal Absolute of German or Hindu speculation, it never degrades man, as pantheism always does, "into a fleeting manifestation of the great impersonal spirit of nature." It seems to us that here in India one of the finest and most religious of races has sunk into hopelessness before the problem of delivering the world from sin, and that one of the reasons of its failure and despair has been the gradual elimination of the thought of sin. Indian philosophy has almost destroyed the sense of personal guilt, and thus has weakened the will. Not that men have been delivered from fear and the desire to do many things to placate the Heavenly Power, in order, through self-torture, to be reborn into some higher existence, and at last to reach the painless calm of Deity. The world over, whatever be their philosophy, we hear men crying out, "Can any human arm deliver us?" and one

[6] Appendix, Lecture III, Note 6.

is stirred, it has been said, "with a deeper, broader sympathy for mankind, when he witnesses this universal sense of dependence, this fear and trembling before the power of the unseen world, this pitiful procession of the unblessed millions ever trooping on toward the goal of death and oblivion. And from this standpoint, as from no other, may one measure the greatness and glory of the Gospel of Jesus Christ."

Christianity, while bringing God and man very close to each other, never destroys the personality of either, and while it deepens man's conviction of his alienation from God, and his personal unworthiness, it reaches to him a restoring and delivering hand. Through conviction of sin the world is taught to look to Christ as its Redeemer. As one has said, "It needs only to rekindle in man the hunger and thirst after righteousness in himself or in the world, in order to bring Christ near to him, and to teach him to look upon His person with different eyes." It is not surprising that in Asia thus far men have so little comprehension of some aspects of Christian truth; it is no wonder that they are so slow to accept the love of God and to yield to Him a personal affection. With them God is remote, or, if not remote, impersonal, or, if not impersonal, not an object of grateful love, for they have not seen Him as He is revealed in the face of Christ. "To love God,"

it has been said, "would no more occur to a Japanese gentleman, than to have his children embrace and kiss him," which is considered to be "bad form" and never permitted. But Christianity's first command is to love God supremely, and the disposition and ability to obey it are found in the primary disclosures of the Gospel. The messenger to-day, like the great prophet on the banks of the Jordan, exclaims, "Behold the Lamb of God, who removes the world's sin." Look lovingly at the great historic revelation of Him who is the sin-bearing Redeemer, embosomed in the highest divinity. The revelation of the Lamb is the strong red cord which binds into unity this blessed Book of Life. God has identified Himself with the long-suffering tenderness, the pardoning love, and redeeming grace which are centered in the meek sufferer who died on Calvary. It is historically certain that wherever the Gospel has gained a strong and vital hold of non-Christian peoples, it has been through the preaching of the Cross, as the supreme manifestation of the suffering love of God.[7] And evermore the strength of the Church has been not the disclosure of a human virtue so eminent as to be called divine, but the revelation of a divine nature so loving as to become human in its limitations, in its lowliness of spirit. If the Church has read the Gospels aright, it has made no mistake in claiming that humanity is

[7] Appendix, Lecture III, Note 7.

not to be lifted by any virtuous energy within itself, but that God's life is to enter the decaying and decrepit race through Jesus, the Son of Man, who died for human sin, and re-create the whole. The Church of Christ was not to rise from the bones of martyred saints and to be filled with the memories of a merely human sanctity. Such a Church would not have survived the tremendous assaults of evil in the first three centuries. The Christian temple was to rise from the foundation of God's own nature disclosed in the Man of Nazareth, and its altars were to flame with offerings made to the crucified Lord of glory. Men who are struck with sin and smitten with moral death and overwhelmed with despair, listen with feeble interest to the story of a fellow-man who, whether his name be Socrates or Buddha, in a distant age rose above the wretched conditions around him to a lofty height of virtue. But the world is to be regenerated by the story of Him who was the Son of God dwelling among men, and who, for love's sake, humbled Himself unto the death of the Cross.

It is the critical and decisive intellectual and moral judgment of human life, the conclusion reached in regard to the nature of Jesus and those New Testament declarations which seem opposed and contradictory. We read of His humiliation, His dependence on the Father, His subjection to the will of the Father. At other times we behold Him claiming oneness with

God; we see Him exercising divine powers, forgiving sin and arrogating the authority of universal judgment. What shall we say to these contradictions? Is it a human being naturally limited and subordinate, or the Divine One Himself laying aside His glory and taking upon Him the restrictions of our fleshly state? Was Christ from below ascending heavenward, or was He from above descending earthward? Is Christ a finger pointing toward God, or is He also and chiefly the hand of God reaching down toward us? Jesus Himself, according to the Johannine record, answers and says, "No man hath ascended up into Heaven but He that cometh down from Heaven." And Paul speaks of Christ as "God over all, blessed forever." "He that hath seen Me hath seen the Father," is the solemn declaration of Him who spake as never man spake. Wherever this truth of the divinity of Him who suffered for human sin has been received, there and there alone has the Church presented a doctrine strong enough to cope with pantheism and to give the soul its full deliverance and enfranchisement. "There is something in pantheism," it has been said, "so deep that naught in bare deism can meet it. Deism is not so deep. And pantheism may well keep the house, till a stronger than deism comes to take possession of it. In Jesus Christ I find the only true solution of the mystery."

This doctrine once received, we can explain in

part the opposing evangelic statements. We cannot expect in a far-northern hot-house all the splendor and luxuriance of the vegetation that borders the Amazon; we cannot condense the torrid zone, with all its vegetable wonders, into a glass cage, in our northern winter. And so Christ taught of the divine nature that hedged about and restricted and humiliated in the prison-cage of our human flesh, as He was, all the unspeakable glories of Heaven and of Him who is from everlasting to everlasting, were not revealed in the Man of Nazareth. In Him was the fullness of the Godhead bodily, and pre-eminently His moral completeness, so far as the body can enclose and disclose the divine nature.

Thus we learn that we are not to dissociate from the heart of God, from the very spiritual substance of Jehovah, either the person or the sacrificial work of Christ. He is the Lamb of God, and tells us of a sinlessness which is joined to lowliness and humility; a limitless capacity to suffer for love's sake, the wide-reaching, all-clasping sympathy of God,—a sympathy as tender for the darkened children of Africa as for the proud races of Europe; a sympathy which embraces the famine-smitten millions of this land as well as the dwellers in England and America; a sympathy out of which, as out of the store-house, the workshop, and the garden of the Almighty, have come Bethlehem, Calvary, the

Man of Sorrows and acquainted with grief, the hands which turned leprosy into purity, and distress into joy, the white brow of death with the acanthine crown more lustrous than Cæsar's diadem, the suffering heart pierced with the spear, the uplifted mercy-seat, the immortal Cross burdened with a heavenly Victim who became thereon more than an earthly Victor. No wonder that while the world moves round the Cross stands firm. No wonder that to the Christian all the light of sacred story and human hope gathers round it. No wonder that it has become the giant hinge of the gate which divides the empire of old night from the growing splendors of the Christian day. No wonder that St. Ambrose saw in its form the image of a destroying sword thrust into the earth: the upper end is the hilt about which is clasped almighty power; the outstretched arms are the guard; and its body is the sharp blade driven down into the head of the Old Red Dragon of sin.

What other faith has such a clear, decisive and satisfying message to carry into the fear-haunted and defiled sanctuary of the human spirit? Nothing else has answered the question, "How can the heart and hand that have been crimsoned by sin be cleansed?" Other remedies do not go to the root of the disease, but Christianity does. It undertakes and accomplishes the greatest of all tasks. How it does it we may not adequately tell. That it does it we

surely know. And indeed we may now rightly appropriate and adapt to our use the old legend of the man fallen into the pit. The modern humanitarian comes along, and, seeing his distressed brother, reaches to him a hand of help; but the arm is too short and the strength too feeble. One class of teachers comes along, and says: "You are not really fallen; there is no lapse or apostasy; it is only one stage of the cycle of evolution; but, as you believe that you are in peril and in misery, I recommend, as efficacious remedies, pilgrimages to holy places, giving food to priests, and repeating the name of the Deity." Then Confucius comes along, and says: "Helpless sufferer, it is good enough for you; you have not kept the laws of society, you are receiving your own deserts, in part at least, for what may be beyond I do not know. When the archer misses the center of the target he turns round and seeks for the cause of his failure in himself." And he goes away. Then Mohammed comes along and says: "You are predestined to this fate unless you repeat my formula and espouse the cause of Islâm." Then Buddha comes along and says, "Make the best of the situation you are now in; be patient, subdue desire, have no desire for release. Desire is a great evil when it is suppressed. Nirvana awaits you. Do not trouble yourself about the forgiveness of sins; all things are under the dominion of inexorable laws; your sin will find you out; and the idea of par-

don must be given up."[8] Then Christ comes along with a face of brotherly kindness, with words of tenderness and hope, brought from the bosom of the Godhead, and with a hand of divine deliverance, mighty with the power which girt the heavens with stars, and He lifts him out of the horrible pit, and puts a new song into his mouth, that song which is the most gladsome music that earth ever hears, and shall blend at last with the anthems of those who sing in Heaven the song of Moses, the servant of God, and the song of the Lamb.

Christianity delivers men with a real emancipation through Christ. It does not reconcile man with God, as pantheism attempts, simply by obliterating all that makes him man.[9] Christianity brings to men a message of divine love which can be criticised only by saying that it is too good to be true. Christ may be said to have lived and taught and died to contradict any such criticism. Human speculations have never exhausted the significance of Christ's sacrificial service to mankind. His moral power over men has become supreme by those sympathetic sufferings through which He has honored the divine law.

He has glorified the perfections of God's holiness and mercy by His death on the Cross; that Cross in its known and unknown elements of spiritual power sums up the Gospel message to

[8] Appendix, Lecture III, Note 8.

[9] Appendix, Lecture III, Note 9.

mankind. It shows us God, not inaccessible, but near; not unmerciful, but gracious. It is only through Christ that men have ever gotten worthy and complete conceptions of God's nature. A great modern theologian, speaking of the monotheism of Islâm, has said: "Indeed the defects of Mohammed's idea of God suggest to us to inquire whether it is possible to conceive worthily of God's holiness, except by seeing it expressed in a perfectly holy human life, or of His love, except by seeing God incarnate, emptying Himself and as a man dying for men that they may be one with Him forever." The foremost need of mankind is to know that God is love; and Christianity supplies that need as it appears to us no other religion does, by setting forth God in Christ reconciling the world to Himself. We will not accept any vindication of God, any release from the weary weight of this unintelligible and sorrow-laden world, which like pantheism is immoral, enervating to spiritual energy and to a holy life. We may rightly point men, bewildered and in doubt, to the fact that God's world is one of evolution; that the divine picture is still unfinished, though, from what has been completed, we may also bear down on all pessimistic critics of God with the unchallengeable fact that men are themselves largely responsible, through misdoing, for the greater part of the world's misery. But, more than this, Jesus Christ is our theodicy, our vindication of the

divine government. As one has written: "He did not satisfy our minds with arguments; He did not solve objections, or show us why pain and sacrifice are necessary throughout creation; nay, He did not declare God's love as a dogma and prove it by miracle. The Gospel lies in His person. He took upon Himself all that tells against divine love—all that has ever wrung from men's hearts the bitter words of unbelief, or the more chastened cry of agonizing inquiry, 'My God, My God, why hast Thou forsaken me?' He took it all upon Himself, and, as the Man of Sorrows, made it, in His passion and death upon the cross, the very occasion for expressing the depth of the divine self-sacrifice." And I add: That the redemption which Christ offers is, not for time only, but for the great world to which all men hasten, which lies beyond. The redeeming mercy which Christianity associates with His disclosure of God reaches into the life immortal. It illumines the darkness of the grave with a light which neither Buddha, Confucius, Mohammed, nor any Hindu seer or poet ever held in his hands, and it makes immortality, the power of an endless life, an uplifting, inspiring, purifying, comforting, restraining force in the sorrowing and tempted life which men live to-day.

After what has been said do I need to put to you the question whether or not the Christian revelation of God in His unity, spirituality, holiness, and redeeming mercy made real through

His Son, is a satisfactory basis for a universal religion? Is not Christ, through whom God becomes near and actual to us, the desire of all the nations? And do not the stories of the Incarnation, which are found almost everywhere, evidence, as Neander said, "a wide-spread desire and expectation of a divine Saviour taking upon Himself a human form?" Let me enrich this lecture and your lives with the words I take great delight in, of the French statesman and theologian, De Préssensé, which I believe are a message that might well be carried to every child of our race as a true summary of the Gospel and as an eloquent portraiture of all those hopes and dreams which are at last fulfilled by the Incarnation.[10] "The Deliverer is at length come!—He for whom the old Chaldean was yearning when, with terror-stricken conscience, he used the incarnation of his seven demons and, weeping for his sins, called upon a God whom he knew not. The Deliverer is come! whom Egypt foresaw when she spoke in words which she understood not of a God who was wounded in all the wounds of his people. The Deliverer is come! for whom the Magi strained their eyes, looking for a Saviour greater than Zoroaster. The Deliverer is come! for whom the India of the Vedas panted when she was lifted for a moment above her pantheism by the intuition of a Holy God—One who could satisfy the burning thirst for par-

[10] Appendix, Lecture III, Note 10.

don which none of the springs of her own religion would avail to quench. The Deliverer is come! the true Son of God, who alone can lead mankind to battle with full assurance of victory; the God whose image dimly discerned, had floated in fantastic incarnations through the waking dreams of the Brahman. The Deliverer is come! He who can have compassion on the sufferer, and on all who are desolate and oppressed, without plunging Himself and the whole world into the Buddhist sea of Nirvana. The Deliverer is come! He whom Greece had prefigured at Delphi and at Eleusis,—the God who saves because He also has suffered. The Deliverer is come! He who was foretold and foreshadowed by the holy religion of Judea, which was designed to free from every impure element the universal aspiration of mankind."

THE UNIVERSAL BOOK.

They (the Scriptures), as it were, so impersonate, immortalize, and universalize the conciousness of Christ, that it can exercise everywhere and always its creative and normative functions.—The Place of Christ in Modern Theology, Fairbairn, p. 499.

In the presence of a multitude of religions such as are represented in this Parliament, we are tempted to believe that the ultimate religion will consist in a bouquet of the sweetest and choicest flowers of them all. The graves of the dead religions declare that not selection but incorporation makes a religion strong; not incorporation but reconciliation, not reconciliation but the fulfillment of all these aspirations, these partial truths in a higher thought, in a transcendent life. The system of religion here represented, or to come, which will not merely elect but incorporate, not merely incorporate but reconcile, not merely reconcile but fulfill, holds the religious future of humanity.—Professor George S. Goodspeed.

If the dream of a universal religion be true—and we have but one science of the universe; and if the Fatherhood of God and the Brotherhood of man be true, there can be but one bond of spiritual union for such a family—that religion cannot possibly be based on the Upanishads. If you make them your religion, then you must be content to see it confined to a small corner of the globe, and to a select coterie even in that corner. For if, as it has often been urged, this ancient system can be properly understood only in the original Sanskrit, then true religion, at its highest, depends not only on superior intellect, but also on special linguistic talent, and talent to study a dead language! The thing, at lowest, is impracticable.—Studies in the Upanishads, T. E. Slater, p. 72.

FOURTH LECTURE.

THE UNIVERSAL BOOK.

It was my fortune, one July day in 1879, to pass by the Library of the Andover Theological Seminary, in Massachusetts, in which at that time were gathered a company of American scholars engaged in revising the translation of the New Testament, a part of the greater company busy over the entire Christian Scriptures. Had I said to these men, "Is there any real demand for such an immense amount of scholarly toil over that ancient Book? Why should a hundred famous scholars, working for ten years, lavish on this version more of labor than was ever before expended on a single volume?"— they might have answered, "This is deemed the Word of Eternal Life for one hundred millions of our English-speaking race, soon to be two hundred millions, already encompassing the globe, and, within a century, to shape its destinies. We believe that no labor is ill-spent that shall make it a better transcript of the originals. We expect that our work will be a new bond holding together the nations of common faith, and that it will greatly stimulate the

zeal for Biblical study, which is already a hopeful sign of the present time. Outgrown or obsolescent, did you say? The Christian Bible has only begun its beneficent mission. In the hands of the two leading nations speaking the English tongue, and those of kindred faith, it is to shine like a newly-risen sun over a darkened globe."

Leaving the Theological Library, I might have chanced to meet that venerable theologian, Professor Edwards A. Park; and had I put to him the question, if the Bible was not losing its hold over the modern world, he might have answered: "I have no faintest quiver of fear that this book has been undermined or disintegrated in an age when it is better understood than ever before. It is an anvil which has worn out many hammers. The geologist's pick and the astronomer's telescope and the archæologist's spade and the biologist's microscope were once thought to have disproved Scripture; Darwin's first great book was claimed by many to have sounded the death-knell of Revelation, but the most fruitful third of a century that Biblical Christianity has ever known followed the publication, in 1859, of Darwin's "Origin of Species." Then, pointing to the brick dormitories of the old seminary, he might have said: "From those buildings, in my own time, hundreds of young men have gone forth to preach the Word of Life in every land from the Columbia to the Ganges. They have given the Scriptures to many nations

in their own tongues, and there is no man living who knows enough to read the alphabets of the languages into which, in my day, Andover students have translated the Bible."

Thus, at the outset, I bring before you this distinctive feature of Christianity; that it is giving to the world its Bible. It gives it in a multitude of languages. The Moslem offers his Koran in one. The representatives of the other faiths are not eager to furnish Christendom with translations of their own sacred books. Some of them do not even scatter them widely among their own people. The latest writer on the religions of Japan has said: "The Buddhist scriptures were numerously copied and circulated among the learned class, yet neither now nor ever, except here and there in fragments, were they found among the people. For although the Buddhist canon has been repeatedly imported, copied by pen, and in modern times printed, yet no Japanese translation has ever been made."

Having endeavored, in my first Lecture, to show some of the Universal Aspects of Christianity; and having in the second Lecture pointed to some of the World-wide Effects of the Christian faith on individual and national life; and having in the last Lecture considered Christian Theism as the Basis of a Universal Religion,— I ask you now to consider, in a large way, the Christian Scriptures, which I have called the

Universal Book, although, with the late Professor Blackie, I prefer to describe the Bible as "a collection of books, with a backbone of history and biography of the highest kind, stretching over a period of more than three thousand years." Christianity presents, as its text-book, its rich and abundant message, the Universal Bible, a volume of well-defined proportions and contents like the Koran, distinguishable clearly from the glosses and comments and parasitic growths which have expanded both the Brahmanic and Buddhistic Scriptures into immense and varying proportions. Speaking generally, and not forgetting the Protestant and Catholic divergence over the Apocryphal Books, we may say that the Christian Scriptures are a well-defined collection of sacred writings, fitted, as we believe, for the spiritual instruction, and sure, final, authoritative guidance of mankind, in connection with which we must not forget the most impressive fact, that the experience of nineteen centuries has produced nothing worthy to be added to them.

The position which the Bible holds in Christian faith is depicted in Kaulbach's cartoon of the Era of the Reformation. Gathered in an ample portico are the chief men of the fifteenth and sixteenth centuries, the theologians, the poets, the artists, the philosophers, the discoverers—a noble group—in one of the greatest ages of Christian history; but in the center of them

all stands the German monk of Wittenberg, Martin Luther, with arms upraised and holding the open volume of God's Word, whose pages seem to be the light illumining the illustrious assembly. But ours, far more than the Lutheran, is an age of Biblical enlightenment. At International Expositions some of us have had put into our hands a small pamphlet, in which the most precious verse of the third chapter of John's Gospel was printed in nearly three hundred languages and dialects, and we have thus gained a new feeling of the universality of the Christian faith. In the last fifty years the Book which we reverently name the Word of God has secured admission into almost every part of the globe; has crossed the Rio Grande into Mexico, and the Orinoco and Amazon into the heart of South America; has entered the gates of Japan, China, India, and has become a torch of light which is illumining the Dark Continent. More than two hundred millions of copies in all of the great and most of the minor tongues of men, have told the Story of Redemption the wide world round. And we believe it to be just as life-giving to-day as when it first entered into the spiritual blood of the English nation, or when, in the fourth century, Constantine ordered the writing out of fifty costly manuscripts of the Bible for the churches of Byzantium.

It is with reverence and amazement that we

think of this unique and wondrous Book. To some of us the most imposing building in London is not Westminster Abbey, that sacred meeting-place of religion and renown; or the Parliament Houses, with their memories of political strife and achievement; or the British Museum, the chief treasury of the world's learning; or St. Paul's Cathedral, the greatest of Protestant churches: more impressive still is the building of the British and Foreign Bible Society, within which we have seen this Book in nearly all the languages of the earth; where we could purchase it, not as our ancestors were compelled to do before the days of Gutenberg, as the costliest book in the world, but the New Testament for an English penny, and the whole Bible for a sixpence; where we could lay our hands on copies of the Book which the poor and the persecuted had treasured as the choicest gifts of Heaven; and where we could meditate on the far-reaching empire of British commerce which tends towards the ultimate prevalence of Biblical Christianity. As you stand by the Bank of England, in the heart of the richest of capitals, and see about you the commercial houses of Calcutta, Melbourne, and Canton, the Banks of America, New Zealand, and Australia, Canada, India, China, and, as you look up at the Royal Exchange, above whose architrave is the statue of Commerce, on either side of which are figures of English, Chinese, Negro, Greek, Indian, Per-

sian, Turkish, and Arabian merchants, while below is the inscription "The earth is the Lord's and the fullness thereof;" or, as you walk down the Thames to the port of London, and let your imagination tell the stories of those ships which do business in the great waters; as you think of the masts which have shuddered amid the icebergs of Labrador, or have caught the gleam of the Southern constellations "in the long twilight of the Antarctic seas;" as you remember that these barks have borne to the world's center the cotton of Egypt, the teas of the Celestial Empire, the wheat of America, the spices of Ceylon, the oranges of Sicily, the timber of New Zealand, the coffee of Brazil, the ivory of the Congo, and the furs of Hudson's Bay,—you have been thankful that you have seen also the treasures of England's great Bible House, and that, with those world-wide conquests over land and ocean by which Great Britain has become the first of commercial nations, are joined the power and the disposition to carry around the globe the knowledge of the True God contained in His Word, that God of Righteousness and of Love to whom, according to the prophet, the abundance of the seas shall yet be converted.

Those who have carried the Bible to the non-Christian nations have accomplished a great work in opening up the world to our sight. Without them the greatest of modern geographers, Carl Ritter, confesses that he could not have written

his chief book. They have rendered more real service to geography than all the geographical societies. Oriental linguistic learning has been largely indebted to these Christian heralds, translators, and teachers of the Bible, who have enabled "the German in his closet" to compare more than two hundred languages.

All great books are surrounded in time with veneration and kindle noble enthusiasm. Classical literature has had its devotees and its martyrs. Virgil was the object of Dante's fervent devotion. St. Chrysostom slept with the comedies of Aristophanes under his pillow. Alexander reposed his head on the resounding lines of the Iliad. Petrarch searched sea and land for ancient manuscripts, and wept because he could not read Homer in the original. Lady Jane Grey, as Macaulay loved to mention, sat in the lonely oriel, fixed to Plato's story of the death of Socrates, unmindful of the blowing horn and rushing steed without. Byron died for Greek liberty from devotion to Greek learning, with the name of Greece upon his lips. But such incidents are over-matched a hundred-fold by Christian devotion to the Bible, and the sob of the great Italian sentimentalist because he could not read Homer in Greek, is meaningless beside the moan of the slave girl, sorrowing that she could not read the words of Jesus in her own tongue. Thousands have endured martyrdom for the verities of this Book. The earth is rich with the

blood of those who would not sell this truth for their lives.

We know how pathetic oftentimes has been the patriotic enthusiasm of the Israelite for that part of the sacred Scriptures which he deems divine, and regards as his own national possession. There is a devotion among Moslems to the Koran which is strangely thrilling and suggestive, but with the Jew and the Christian the Bible is not a charm or an amulet, but a fountain of life. While the Moslem may tell you of negro boys on the banks of the Congo who are able to repeat in Arabic the Prophet's holy book from the first Surah to the last, without understanding a word of it, the Christian will point to millions upon millions of men, women, and children poring every Lord's day intelligently over the pages which tell the great story of God's love in man's redemption.

The sacred literatures of the world are almost immeasurable. Recent scholarship has given us, in fifty volumes of translations, the Oriental Bibles, but they might have been expanded into four hundred volumes. In the sacred writings of the nations there are treasures which are valuable to the student of extinct religions, like the Book of the Dead, captured from Egyptian sepulchres, useful in the knowledge of the thought of ancient Egypt which it furnishes, but by the side of all living scriptures indeed a Book of the Dead. There are the old Akkadian

and Assyrian hymns; there are the sacred writings of the Parsees, the Avesta, the records of the old Iranian faith, prayer-books, rituals of an almost extinct race, which have been called "the ruins of a religion." There is the ancient Kojiki of Japan, a mosaic of myths joined together oftentimes with indecent love-stories. But we reach a loftier level or come more closely to the realm of life, when we note the ancient books of the Chinese, the works of Confucius, the Chinese classics, or the treatises of the philosopher Laotze, those books of poetry and of history, of political economy and those maxims of ethics by which Chinese thought has been held with iron rigidity for ages. Then there are the Tripitaka which contain the abundant doctrines, metaphysics, ethics, and legends of the Buddhist faith, expanded in Thibet into three hundred and twenty-five folio volumes, found in shorter form in Siam, but even then more than five times as voluminous as our Scripture, Buddhist writings, in the midst of whose metaphysics and legends we discover an abundance of lofty thought and noble sentiment. Then there are the Vedas, the popular songs of the ancient Aryans, sung long ago in the fair fields of the Indus and by the streams of the Punjab, the early Vedic literature, which according to Indian orthodoxy is inspired in every line, the work of the Deity, writings supplemented, as we know, by what has become much more potential than

the ancient oracles, the Brahmanas and the philosophies of the Upanishads, together with the eighteen Puranas, followed by the sacred and semi-inspired and enormous poems which have exercised for ages such a spell over many millions, the Ramayana and the Mahabharata, whose stories are the delight of the Hindu festivals. Then there is, perhaps the only one of the world's sacred books worth naming that is younger than the New Testament, unless I except the Bible of the Sikhs, the Mohammedan Koran, which the faithful deem the only miracle needed to authenticate their religion as ultimate and divine. Doubtless a "measure of inspiration" belongs, as Mr. Balfour has written, "to the ethico-religious teachings of the great Oriental reformers;" "these things," he says, "are assuredly from God, and whatever be the terms in which we choose to express our faith, let us not give color to the opinion that His assistance to mankind has been narrowed down to the sources, however unique, from which we immediately and consciously draw our own spiritual nourishment."

But, in the Lecture this afternoon, I shall hope to indicate some of the reasons for holding that the Christian Bible, and that alone, is worthy to be called the universal sacred Book of humanity. And at the very outset we are confronted by the interesting fact that the Jewish and Christian Scriptures originated in a land

which was itself an epitome of the whole world. The configuration of Palestine, its immense variations of natural scenery, its vast range of climate, tell a unique and wonderful story, for in that little realm of sacred history, scarcely larger than Wales or New Hampshire, we discover the scenery of the entire globe. The region where the writers of this Book lived and wrote is no Arabian desert, like that from which the Koran came forth, though deserts fringe its eastern and southern borders. It reproduces the geographical features of the whole earth, and indicates, it would seem, that this Book was meant to meet the wants of all mankind. It is full of the imagery of the sea, and is fitted to be the companion and friend of those whose lives are spent on the great waters. Cowper's cottager reads it on a quiet English shore, and the sailor in the storm thinks of Paul on the Mediterranean, and of Him who calmed the Galilean waves. The Bible is full of pastoral imagery. It tells of a God who is a shepherd, of a darling king who came from the sheepfold, of a Saviour whose advent was announced to the keepers of flocks, and the multitude who ply the shepherd's trade on Scottish Highlands or western prairies find it preeminently the shepherd's book. But the Bible is warm with the breath and brilliant with the light of the Eastern clime. It tells of gardens and spices and pomegranates, of roses and lilies, and jewels and palms. Its imagery is

oriental in its richness, and is it not, in this respect at least, the book for the teeming millions who dwell beneath the tropic sun? But it is also a book of mountains and snow and ice; the hoar frost of Lebanon is on it. The snowy splendor of Hermon casts a cold light on its pages; and is it not the book for the Alpine herdsman, and even for the far-off tribes that watch the unsetting sun amid the white and ghastly solitudes of the North?

But this Book which Christians deem the pre-eminent divine revelation, reflects not only the outer life of the world, but also the whole inner life of humanity. We know that primarily the Bible is a story, the story of redemption, interwoven with fascinating biographies, and almost every variety of literature. Nothing stirs the mind and heart like action, dramatic, heroic, progressive, human action. Can anything be found in literature which, for the delight of the young and the instruction of the aged, is equal to the stories in the Old and New Testaments? The Bible is the history of man on all sides of his nature, in every aspect of his character, from the vilest to the holiest. When understood, as the best Christian scholarship now understands it, it is not exposed to the objections which scornful unbelief has often flung against it. The Bible is the literature, the spiritual and choice literature, of a great and heaven-guided people, a literature resplendent with universal moral and spiritual

truths, full of elements human and divine, perfectly adapted to its supreme work of restoring the soul, not a treatise of science or history by the pen of the Almighty and All-wise, but the inspired human record of prophets, kings, patriarchs, seers, apostles, warriors, poets, fishermen. It is colored by the prismatic hues of many minds; it is not the product of one generation, but of nearly fifty, not in one language but mostly in two, the simple and fervent Hebrew for the Old Testament, the literary and philosophical Greek for the New. The divine inspiration comes to us from rabbis and shepherds, from the statesman-like Moses, the visionary Isaiah, the practical Peter, the argumentative Paul, the mystical John. The word spoken is for children and for the aged, for women and for men, for the rich and the humble, for the sovereign and the subject, for the magistrate and criminal, for the exile, the sorrow-laden and the dying. The Spirit of God reaching us through such various channels appeals to gratitude and hope, to fear and to love. As one who denied its divine origin has written, "It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar and colors the talk of the street. It blesses us when we are born; gives names to half Christendom; rejoices with us; has sympathy with our mourning; tempers our griefs to finer issues." It tells the story of one who was carpenter and

king, peasant, and Redeemer, child and youth and man, and the Son of God, the story which charms the evening fireside and consoles the heart of the dying believer.

Remember that the Biblical literature has not come to us under any monotonous form, not as a collection of precepts, strung together like those of the Confucian and Buddhist scriptures, and not as the production of a single mind, like the Koran, where the chapters, excepting the first, which is a brief prayer of thanksgiving, are arranged mechanically, beginning with the longest and ending with the briefest. Our Bible has greater variety even than the Hindu sacred books, which resemble it in this respect, but it is not a voluminous and almost endless encyclopædia of undefined and interminable extent, which even a company of scholars, working for two decades, would not fully explore. It is a book which a ten-years child may read in a fortnight, and which is now brought within the reach of the poor, both in India and America, and yet it is a book which a lifetime of study never begins to exhaust. It has almost infinite variety, scores of authors living through a period of perhaps fifteen centuries contributing to it, and writing in different styles and tongues their different kinds of literature. We have dramatic poetry like Job, which many of us deem with Carlyle "the greatest of human compositions," epic poetry, which is really history, like the

story of Joseph and David, tragedies which Shakespeare and the Greeks have not surpassed in terror, in the fate of Absalom and Ahab, of Jezebel and Judas and Ananias; pastorals like Ruth, with which Dr. Johnson amazed and delighted a fashionable circle of ignorant sceptics in London; love songs like that attributed to Solomon, sententious precepts like the Proverbs; grandest oratory like the writings of Isaiah, which Milton loved and praised; fascinating biographies like the Gospels, grave practical letters like those of Paul, profoundest principles of statesmanship running through the Old Testament prophets, missionary annals like the Acts of the Apostles, visions of earthly and heavenly victory over evil like the Apocalypse.

And to prove its universal adaptation still further, the Bible is a book which, unlike some other sacred scriptures, can be readily translated. Its loveliness and its inspiring power do not lie, as with the Koran, in the original text. The Bible can be put into all tongues and become, like Luther's translation into the German, or like the King James version into the English, the noblest product and conservator of a great modern speech. Into hundreds of the minor languages and dialects the Bible has gone and has not lost its glory, and sometimes it lifts those languages and their people with them, putting noble conceptions into the place of debasing ideas. Where its truths have been preached, in

the last fifty years, a thousand church spires rise above the vanishing idolatries of the Pacific Archipelago. Going to new nations, the Bible has introduced them into the noblest intellectual companionships; has made them contemporaries with the vast and wonderful history recorded in its pages; has placed them with Adam in the primeval garden amid the trees of Paradise; with Abraham on the mysterious mount of sacrifice; with Moses before the majesty of Egypt and the infinite glory of Jehovah; with Jesus on the mount of Beatitudes, the awful summit of Calvary and the peaceful hill over which bloomed the skies of His Ascension, thus widening their intellectual horizon until it has become conterminous with God's purposes of love to His children.

Does it not appear to you that, in comparison, the ministry of other sacred books has been limited to national areas? Much of the best modern poetry, where the beauty depends so much on the artistic expression, cannot be successfully put into most other tongues, but the poetry of the Psalter, for example, is primarily in the thought, and thought can go everywhere. Expert scholars inform us that the Bibles of other peoples when translated into English are as variant from the original form and melody as can well be imagined. Many Mohammedans deem it a sacrilege for the Koran to talk in infidel tongues; the very words which the prophet dic-

tated, and which his scribes wrote down on palm-leaves and shoulder-blades, must be learned in the Arabic and repeated in the original. But there can be no life-giving power in such exercises. An intelligent world is not to be permanently influenced by superstitions. But the Bible, entering as life and truth, justifies its claims by what it has wrought for the savage and civilized races of men. It has lifted the mind and transformed the life, enlarged the horizon and given to human darkness the bright atmosphere of celestial worlds. To the ancient Greek the knowledge of the Old Testament and the New brought fresh constellations to his sensitive and ever-expanding intelligence; and, surveying the effects which the Bible has wrought on some modern peoples, like the Japanese, ambitious to get out of the primitive stages of civilization, one writer, using a thoroughly modern metaphor, tells us that the "translation of the Bible is like building a railroad through the national intellect."

Mr. Lowell has said that the only universal authors are Dante, Shakespeare, Cervantes, and Goethe. They translate well, both from their style and from their broad humanity. But the four magnates of literature whom he eulogizes, when compared with the writers of the Scriptures, reach but a few, and they do not speak or claim to speak with any authority on the chief themes of human concern, and we may say with-

out contradiction, that the most popular poet in all the world to-day is none of these, but David of Bethlehem, using that name to represent the succession of singers who gave us the chief devotional book of the world. And I think we may safely argue the permanent influence of the Biblical literature on the modest ground that it is literature, and not a book of science, law, or systematized theology. Books of science are left behind in the march of progress, while the great poets are always in the vanguard of human life. But the Biblical literature abides also, because it speaks through object lessons to the child-heart, which comes back to earth with each new generation, living in its own paradises and delighting in the pictures which bring immortal truth to youthful eyes, and furthermore, because, while thus addressing the soul of childhood, it reaches the depths of all human need, keeping ahead of the most disciplined mind and luring the imagination on and on with dreams of the infinite and eternal. I say that it fits into all men's needs, those old and ever-returning spiritual wants which belong to men not as members of a nation, but as members of a race. And yet, by its vastness, variety, and constant revelation of new truths and adaptations, it keeps abreast of the eager intellect and yearning heart with every new occasion and epoch of history. What an inspiring power, preëminent among all books, this volume has had over the

intellectual life! The most radiant and productive period in the literary history of England, the century extending from the birth of Shakespeare to the close of Milton's life, was that wherein, according to perhaps the wisest of English historians, the people became the people of one Book, and that book the Bible. This is no surprise. The Bible presents a series of unequaled literary phenomena. Paul has left us profounder analyses of character, of the human soul in its conflicts with sin, than we can discover elsewhere.

A Book which contains the Gospel of John, which Schaff called "the most important literary production ever written by man;" a Book which has given to mankind all the pure and strong and vigorous monotheism now prevailing in our race, among nations as diverse as those who dwell in Scotland and those who dwell in Arabia; a Book whose prolonged history was a manifest prophecy of the Messiah, culminating in the matchless person and teachings of Jesus Christ, and through whose record there runs by the side of human sin the current of divine redemption; a Book which opens with creation's story, written long before the birth of science, and conformed to that theory of development from the simple to the complex, and from the lower to the higher, which science now wears as its most lustrous crown; a Book which deals with those stories of the earth's origin and of the earth's destruction

by a deluge in such a way as to demonstrate its moral superiority above the other traditions and accounts which have been left to us; a Book which has furnished in its Psalms, written more than two thousand years ago, the one devotional volume most acceptable to the enlightened nations of to-day; those Psalms on which John Bright declared he would be content to stake the question whether there is or there is not a Divine revelation; a Book which has furnished mankind the authority for that Sabbath of rest, without which civilization would rapidly sink into physical decay and moral barbarism; a Book which through its flaming insistence on righteousness, its doctrine of retribution and its disclosures of the Christ, oppose the degrading and downward tendencies of sin, and is lifting great portions of our race into a better manhood, and which carries on the forefront of its Gospel the priceless truth of immortality, making our earth in spite of its sorrows and transgressions, the suburb and gateway of celestial life,— shines so pre-eminently, that many Christians feel disinclined to bring it in comparison with other sacred writings.

Robertson Smith has said, "We have no need to go outside of the Bible history to learn anything of God and His saving will toward us." Because the Bible alone is sufficient, it seems to us that it will ultimately supplant other sacred literatures. Unlike them it is unified by a divine purpose, a historic continuity running

through it all. The various books in the library of our Scriptures are held into oneness by the prophetic character of the older volumes, and the historic consummations of the later. Or we may find the unity of the Scriptures in the progressive ethical development which culminates in Jesus Christ. Or we may say that the Bible is unified by the revelation of the kingdom of God which runs through its pages. Or, looking at the Scriptures as a history of Redemption, we may say that Christ is the unifying principle of this multiple volume, and that from Abel's altar to the coronation of the Lamb, there is a gradual and glorious progress of redemptive disclosure. We may find in it the truths which are cherished by all earth's sages and saints, the best which Socrates and Seneca gave to Greek and Roman, and every higher principle and precept of the Koran, and all that is true in every cherished writing of Indian philosopher and poet and moralist; but far more than this it is distinguished from other literature, as one has written, "Because the noble truths which exist everywhere as scattered fragments are here to be found purified and centralized, even as the silver from the earth is tried and purified seven times in the fire." The doctrines which the human mind and heart have guessed at, and, it may be, involved in much of error, are found in the Scriptures, freed from all weakness and defilement. The Biblical teachings in regard to God

and immortality, incarnation, and the atonement bear the brightness of celestial truth.

I rejoice with another "at the richness of the Biblical element in non-Christian literature." For example, the Indian Missionary, John Lazarus, of Madras, in his dictionary of Tamil proverbs, says: "Many of these sayings can bear comparison with those of the greatest sages the world has ever produced; some are worthy of the divine Teacher Himself."[1] I feel the sacredness of human aspiration after God everywhere and of the deepest human thought about duty. One has said: "Let the student really master a philosophy like Confucianism, and he will better illustrate the Christian grace of humility."

> The prophets of that elder day,
> The slant-eyed sages of Cathay,
> Read not the riddle all amiss
> Of higher life evolved from this;
> Nor doth it lessen what He taught,
> Or make the Gospel Jesus brought
> Less precious, that His lips retold
> Some portion of that truth of old.

The domain of revelation is world-wide, but while we grant this, there is no need of our confounding the "mixed, uncertain whisperings, with the articulate voicings of the Word." Non-Christian literature shows that men everywhere have been groping after the perfect, and, though they have seen it only in fragments, they will yet rejoice in the pleroma, the fullness which is found

[1] Appendix, Lecture IV, Note 1.

in the Christ and in His Word. Mohammedanism has been a tremendous force, and Islâm gained something at least from the Old Testament Scriptures. Kuenen described Islâm as "the kernel of Judaism transplanted to Arabian soil." But the human heart needs for its purest and highest life not fragmentary but full-orbed spiritual truth, and the Bible rightly interpreted, the Bible in its "total impression," is the Word of Him in whom are all the riches of wisdom and knowledge.

The instructed Christian does not believe in the Scriptures as a sacred charm or rosary, where each bead is as holy and beneficent as the rest. The writers of our Bible were not mere types in the hand of the divine printer. The truth is that the Bible is an organic growth like the human body. All parts of it may be essential to perfection though all are not essential to the continuance of vitality. Hence questions about the perfection of different portions of the Scriptures are like inquiries about the perfection of different members of the body, and more still, like questions about the perfection of different stages in the same growth. The man of fifty is a completer revelation of humanity than the child of ten, but the child may be as perfect for that stage of development as the man for his period of growth. So the earlier books of the Bible may be considered the childhood of revelation, and are as perfect for their stage in the

progress of the Scriptures, as the New Testament is for the later disclosures of God. They were the great foundation stones that must be laid solid and deep before the splendid superstructure could lift its pinnacles toward the sky. Hard discipline was required to teach fundamental truths. God took Israel in hand and by the hand. He is revealed in signs and terrible wonders; He is made real by anthropomorphism. These representations, figurative, bold, passionate and poetical, have misled both the unimaginative theologian and the burlesquing unbeliever; but because they are passionate and not coldly scientific, bold and not guarded, these descriptions made enduring impressions on the hard heart of Israel, and the constant picture-lessons in tabernacle and altar, in temple and solemn feasts are not useless in the world's moral education to-day, for dull and gross humanity in part remains. The world needs the whole Bible, the earlier revelation is necessary to the support and explanation of the later. The New Testament, it has often been said, "canonizes the old," and the deeper we study them both, the stronger I think will be the conviction that this Book in its entirety is fitted to universal need, and that to divide it into fragments, is to diminish its power.

Under the Biblical training we do not behold any retrogression, as in some other sacred literatures, to lower conceptions; but rather a steady

advance to an ethical monotheism, crowned by the Messianic Revelation in Christ. Under the tuition of the Bible there is no down-sinking to inferior standards.[2] The thoughts of men are rectified, moralized and increasingly spiritualized along the line of progressive development. Why did not the religion of Israel "sink to the level of common Semitic heathenism and perish like the religions of other Semitic peoples" except for the energizing and uplifting power which God gave to the great prophets in the Assyrian and Babylonian periods? In Israel we behold a unique phenomenon, prophecy not sporadic, occasional, and comparatively feeble, as among other peoples, but historic and continuous, an institution shaping the life of the nation. I know not where else to find a race and succession of moral reformers of such lofty stature, combining "a message for the present, a body of truth for all time, and a foregleam of the eternal future."

I know that the objection is occasionally offered that the coarse strength of the prophetic word often unfits it for us. When the complaint is made by fastidious men that the Scriptures are not always adapted to the spiritual refinement and sensitiveness of our time, the proper answer is "By their fruits ye shall know them." The Bible faces things as they are in a world gone wrong, and as the scenes in human life are

[2] Appendix, Lecture IV, Note 2.

not arranged with the elegant luxury of a French salon, where every object attracts and pleases the sensitive and critical eye, so the Bible, the Book of Life, is not a dilettante's book. It presents many things that are common, ugly and terrible, and uses the plain language, the straightforward speech of the simple ages of mankind. It aims not to flatter the drawing-room fastidiousness, which cares for words rather rather than for things, and is more shocked by a breach of conventional etiquette than by the breaking of the statutes of Mount Sinai. Speaking of those works which are vulgarly called coarse, Hamerton once wrote: "The combination of the highest mental refinement with some roughness of material accompaniment, is as natural as that other very common combination of perfect visible finish with low intellectual culture." Surely we perceive the truth of this in our observations of men. It is true with literature, as witnessed in Dante and Shakespeare. It is true in the Bible, whose refinement is not a superficial polish, but the inner light of holiness. The Bible is an honest book, reflecting the ages when it was written, and recording the crimes and errors of its own heroes. If it is compelled to paint the vices of men, it makes them appear unlovely. It does not set out, like Hogarth, to depict the sins of mankind, but when sins are painted they are brought out, in honest Hogarth's way, so as to repel and never to attract.

What an unspeakable difference between all this and the classic and other poetry which relates the immoral escapades of gods and demi-gods!

Max Müller has drawn attention to the fact that in the sacred books of the East by the side of so much that is "fresh, natural, simple, beautiful, and true," is so much that seems to him "not only unmeaning, artificial, and silly, but even hideous and repellent." But surely, we who hold that to our Scriptures were given a peculiar inspiration and final authority over the human spirit have no difficulty in suggesting an explanation of this phenomenon. We find in our sacred literature the main stem or stream of God's self-revelation and we do not expect to discover in those national religious developments which are only auxiliary to it or a preparation for it, such continuous energy, such ethical progress and purity of moral life.

We believe that man is a being capable of receiving such a divine revelation as was given to Israel; we believe that man needed such a disclosure from heaven, not to teach him the secrets of chemistry and zoölogy, not to unveil the mysteries of light and electricity, but to assure him that God is love, that God has mercy, and that God has provided a home for His children beyond the tomb. We believe that the claim, contained in the Scriptures, that their origin is supernatural, is justified by the unparalleled moral dignity of Christ, who laid His

hand in divine authentication upon the Old Testament, and is Himself the life and substance of the New; we are encouraged in our faith by the moral results which have followed the reception of this Book as the Word of Life; we believe that the Bible has upon it a stamp from above, a supernatural seal, especially in the evangelical history which gives us the life, death, and resurrection of Jesus Christ; we believe that there runs through this Book a stream of prediction, which, drawing our conclusions from the fulfillments already made, as for example from that conspicuous and ever present illustration, the Jewish people, could have had no other origin than the mind of God Himself.

When we say that the Scriptures are from God, we certainly do not mean that they came to earth as an aërolite which dropped from another sphere. The Book is thoroughly human as well as truly divine; God spake through the prophets as well as to them; they preserve their natural differences and the Book is man's record of God's revelation. That record has its human peculiarities and limitations, by which it is more perfectly adapted to our needs. But there are in the Book elements of such dignity, truth, authority, power, universality of application, unity most marvelous in the midst of diversity most conspicuous as to set it apart from and above all other writings. Even if you could prove that the authors of the Scriptures had made mistakes

in zoölogy and chronology, you would not destroy the supreme value or stain the peerless splendor of our Bible. A signboard that points the traveler with unerring certainty toward virtue and heaven, is the most precious thing on earth, even if should you discover that it had been erected by unscientific hands and painted by unskilled fingers. Those devout literary critics whose investigations are now stirring so much eager controversy, find the Bible not less but greater, not weaker but stronger, more intensely human and more truly divine than before. Enthusiasm for the Scriptures will not be lessened by the results of devout criticism. Martin Luther did not intend to bind men as slaves to the letter of the Scriptures, nor to any theory of their literal infallibility in every minor particular. The doctrine which the brilliant Professor Huxley approved in the champions of the Scriptures, the teaching that the least error in the most unimportant matter of science or history is inconsistent with a true theory of inspiration and is subversive of the Bible; the untenable claim, against which he loved to couch his lance and which binds our hopes of salvation to the absolute accuracy of the itinerary of Israel's wanderings through the wilderness, is more of a hinderance than a help in the present generation. The Bible is not the Christian's dictator, but his gracious illumination, his wise, gentle and sufficient guide. It does not dwarf

the powers of humanity and thwart its development by taking away the stimulus to energetic work which is furnished by the exhaustless domain of explored truth. It does not cripple those faculties whose life is in their activity, or bid men to stultify reason. We might question a book which when all nature was saying to man, "Examine, explore, search, conquer," lifted up its voice, and said, "Vain and needless labor. Open my pages; all truth is here." But what does this volume say? "The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding." The Bible is a witness to this fundamental truth, and while its store is so rich that poet and statesman and philosopher may find in its golden treasury much that is of priceless worth, still the Word of God is primarily a Book of Religion; it reaches down far below and rises far above all other knowledge. It appeals to the innermost nature of man, and when human wisdom has confessed, as Solomon did and Goethe has done, that all is vanity and vexation of spirit, it enters the heart like a torch into a darkened cavern. "The entrance of Thy word giveth light;" by it men are brought back to the Supreme Truth around which, like the wandering globes around the sun, all other truths revolve. The law of the Lord is perfect, restoring the soul.

All men need a perfect moral standard. Examine the Ten Commandments given in the

dawn of recorded history; see there a divine hand smiting down idolatry with all its accompanying degradations.[3] See there a divine hand building up the institution of the family. See there God's thought of purity and of the sacredness of life and of possessions; see there the divine idea of truth, of regard for human rights, and then open the New Testament and read the Sermon on the Mount, the fulfilling of the old Law, and then put to yourself the question: "Can I discover elsewhere so perfect a standard? Can I find a moral legislation which covers so mercifully and completely all human life?" I look around the world, and discover that wherever this Book has gone, men, though clinging to other scriptures, have been awakened out of moral lethargy—they have felt themselves at once challenged and condemned, even though they hold in their hands the scattered gems of ethical and spiritual truth which gleam from other sacred books than the Christian.[4] Where, outside of the area which is blessed by the Bible, will you find true honor and high privilege granted to womanhood? The greatest of all emancipations, that by which the Christian ideals of the family have superseded the non-Christian, whether savage or civilized, is co-extensive with the influence of the Christian Scriptures. I might tell the story of what this Book has done

[3] Appendix, Lecture IV, Note 3.

[4] Appendix, Lecture IV, Note 4.

for the souls of women: how in Zululand, girls who were to be exchanged for cattle have learned that they were bought by the precious blood of Jesus Christ, always and everywhere the friend and helper of womankind; how in Syria, those who had been left in mental and moral babyhood have learned from the New Testament the liberating truths of the Gospel; how in Japan, the daughter, who, for the sake of her parents, has sold herself to shame, and is made the theme of many a praiseful story—where "no one ever thinks of questioning the right of a parent to make this sale any more than he would allow a daughter to rebel against it"—has learned from Mary's Son that there is earthly and heavenly enfranchisement for her; how in China, where, from the cradle to the grave, her life is one long-drawn woe, whose great teacher never thought of remedying misery by delivering woman from polygamy and social inferiority; and in India,[5] where often the sorrows of her lot in enforced widowhood, would melt any heart not dead to generous feeling—in India, where hundreds of non-Christian social reformers have at last risen up to fight the consecrated cruelty, old at least as the laws of Manu, —woman is finding the Bible an emancipator which, while breaking the chains of earthly bondage lifts her imprisoned soul to heights and hopes beyond the stars. When her children

[5] Appendix, Lecture IV, Note 5.

expire in her arms, or are torn from her love to be murdered, as in China, and that grief which makes many a little grave so sacred wrings her heart, she is not left to mourn in utter desolateness of spirit, for she has heard of One who loves and shepherds her lost lambs in fields Elysian, and declares that of such is the kingdom of heaven.

What a wondrous ennobling power this Book has had over all willing to receive it! What we call Puritanism was one of the greatest efforts ever made to get the Bible enshrined into social law and national habits, and to it are due the liberty and purity of English-speaking nations. Even conservative Oxford, from her chair of history, has said that England's progress for two hundred years on its moral and spiritual side, was due to Puritanism. The idolatrous Malagasy gets the Bible into his heart and suffers death by torture rather than surrender it or his faith in it. Professor Drummond goes to Africa, and finds illustrations of Christian character among newly-converted believers in God's Word which appear to him among the finest in the world. A native preacher, holding up a copy of the Scriptures before some of the Christian inhabitants of the South Sea Islands, exclaims "This is my resolve: the dust shall never cover my Bible, the moth shall never eat it, the mildew shall never rot it, my light and my joy." And late in his life, the all-accomplished poet

and philosopher, Coleridge, who had ranged so widely through literature, withdrew from his usual studies and took with him in his travels only a small English New Testament, saying to his friends "I have only one Book, and that is the best."

But we may believe with Ewald that "in the New Testament is all the wisdom of the world," and with Sir William Jones that "in the Bible are more true sublimity, more exquisite beauty, more pure morality, more important history and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may have been written," and yet not discover that the chief secret of the Bible is not truth, so much as life, or rather life through the medium of truth. It appears to possess or to be accompanied by a divine energy working unparalleled miracles. Even sceptics are impressed by it. One who sees no difference worth mentioning between the theology of Christ and the theology of Mohammed, wrote not long since in the *Fortnightly Review:* "Look at what Christian missionaries have done in the Pacific Islands, New Guinea, and Madagascar. In that latter island British evangelists really fought out the battle of civilization without costing a penny or a drop of blood to any European government. The same work is in its inception in the center of Africa. Who first put steamers on Lakes Tanganyika and Nyassa? Who first explored

the great affluents of the Congo? A little steamer of the Baptist Mission Society." This materialist has no sympathy with the motive forces which are back of Christian missions, but as a political economist he is glad in the interests of education and civilization to encourage the work of a Biblical Christianity. "China and Japan may send delegations to America to study our ways and take back the force of our institutions and models of our industries, but one missionary will do more to start the living currents of civilization than all the delegations, simply because he begins further back in his teachings and awakens conscience and the sense of selfhood and the dignity of human nature. He goes to a nation, with the Bible in his hand, a simple and pathetic figure, less than a drop in the ocean; but he sinks in the depths only to reappear in some other form—the Bible has grown into a charter of freedom and of true national life. He seems to be doing little, but like the Norse god, who drained his drinking horn, and lo! the sea was narrowed, he often finds himself, in the midst of results miraculous and great." Always and everywhere the Bible brings life; its principles, which are universal, touch the springs of love and hope and fear, and are in the greatest contrast with any system which "fills the whole course of life with punctilious minutiæ of observances."

Englishmen and Americans are racially akin

to the men who wrote the Vedas and drew out those astounding compositions, the philosophical treatises of the Upanishads, but we have found our Bible in the writings of another race; it comes to us not through Aryan but through Semitic prophets and apostles. And I know not how to set forth the supremacy, the vigor, and the predestined universalism of the Bible so effectively as by pointing to its majestic work in moulding the English-speaking nationalities. In the American Republic, humanity, according to Professor Bryce, has reached the highest level, not only of material well-being, but of intelligence and happiness which the race has yet attained. Within a hundred years, according to Mr. Lowell's prophecy, this will become "the most powerful and prosperous community ever devised and developed by man." But it is historically certain that America was "born of the Bible." From it came, in the sixteenth century, the strongest impulses which colonized her shores. Out of Biblical precepts, and especially out of New Testament examples, sprang the simpler forms of self-government in town and church, which have gone with civilization in its westward march. From the Bible came the Christian teaching which exalted man above the state. From it came the observance of the Lord's day, the bulwark of our freedom, "the core of our civilization," and from it came the teaching of spiritual truth to the young, which

"has done more to preserve liberty than grave statesmen and armed soldiers." The Bible was the first Book which the types of Gutenberg ever printed, and that Book is the foundation of the educational system of the New World. From it came its public schools, and more than three hundred Christian colleges, stretching from the elms of Cambridge to the great lakes, and far over prairie and mountain to where "the haunted waves of Asia die on the shore of the world-wide sea." From the Bible came the better elements of our national institutions. It was an echo of the Scriptures that Jefferson sounded in the teaching that all men are created equal in their right to life, liberty, and the pursuit of life's best good. From the Bible has come the salt of righteousness which has thus far withstood the wastings of corruption.

In America has the Word of God had a free field for its divine energies. And it is vastly significant, and the fact ought to be blown by trumpet-voices to the ends of the earth that the progress of Biblical Christianity in America, in spite of the forces of materialism and the sudden inrush of all nationalities, has been far greater than the unparalleled increase of population. Opening the pages of the recent national census, we learn that there are more than twenty millions of church communicants in the United States of America, and that according to Dr. Carroll, the careful superintendent of the Department of

Churches, the Christian population numbers nearly fifty-seven millions, leaving only five millions belonging to the non-religious and anti-religious classes. We learn that while the population increased twenty-four per cent. between 1880 and 1890, the communicants in the churches increased over forty-two per cent., and, as indicating the swifter gowth and ampler conquests of those churches which regard the Bible as a supernatural revelation, designed to be authoritative over all men, may be mentioned the fact, that the evangelical communicants in the United States are to the non-evangelical as one hundred and three to one. The Church in America "is devoted to the temporal and eternal interests of mankind. Every corner-stone it lays, it lays for humanity, every altar it establishes, it establishes for the salvation of souls. What is there in the world to compare with the Church in its power to educate, elevate and civilize mankind?"

Those Christian believers who hold the Bible in their hands are making the most extensive conquests to-day in the field which is the world. The victorious march of a Biblical Christianity seems predicted by such signs as these: that the English language is now used in part by more than one hundred millions of people, that the nations speaking the Teutonic tongues are increasing, and that forty-two million square miles of the land-surface of the globe are to-day guarded by Christian powers.

No movement of the century has been more significant than the wide extension of the English-speaking peoples. Christian England has not failed to make her Biblical faith a beneficent power wherever her wide commerce has extended. When we go beyond the British Islands to the greater Britain of her colossal possessions, and watch the course of Christian advance in the many lands over which waves the red-cross flag; when we note the ample domain of Canada, the new and wondrous world of Australia, the English mission stations in every corner of the earth, and on the great islands of the sea; and especially when we study this mighty empire where, during the Victorian Era, according to Sir Bartle Frere, the "changes have been more important than those in modern Europe," we gain a new impression of the extent of that Biblical dominion, which seems likely to cover the earth.[6] It is certain that the English-speaking nations will soon control the destinies of mankind. England has seven flourishing states in Africa; and who can doubt, asks John Fiske, the American historian, "that the African Continent will be occupied by a mighty nation of English descent, covered with populous cities and flourishing farms?" He points to New Zealand, "with its climate of perpetual spring, where the English race is multiplying faster than anywhere else in the world, unless it be in Texas

[6] Appendix, Lecture IV, Note 6.

and Minnesota." In a century and a half the population in North America will reach seven hundred millions. English colonies will occupy the vast Oceanic, African, Indian worlds, and the day is at hand when the great majority of the human race will trace their pedigree to English forefathers. Are not these tremendous facts a prophecy that the coming man is likely to read his books, not in two hundred languages, but in the tongue of Bacon and Bunyan, of Burke and Webster; and have we not here a prophecy, confirmatory of all else that we have discovered, that the coming man will find his sacred literature in those Scriptures which "principally teach what man is to believe concerning God and what duty God requires of man?"

When Queen Victoria, on the fiftieth anniversary of her coronation, walked the aisles of Westminster Abbey, she crossed the grave of Livingstone, on which are inscribed the words of Christ, "Other sheep I have which are not of this fold." These words on that heroic grave are surely a sweet great prophecy of the gathering of all nations beneath one spiritual banner. Of that majestic kingdom whose outlines already appear, the Universal Book is the harbinger, symbol, and moulding power, more luminous, attractive, and divine, than our present imperfect and divided Christendom. With that Book we go to the Moslem and recall to him that his own Koran pays high and unstinted homage to the Old and

New Testaments as the Word of God. With that Book we shall go to China, and holding up a standard which accords with her best political and social ideals, shall reveal to her tough-fibered people the true King of Heaven. With that Book we come to India, and, not denying her own deepest doctrine, the omnipenetrativeness of the Deity, declare the God who was in Christ, the incarnate and atoning Redeemer, reconciling the world unto Himself. With that Book we shall come to all who linger in the twilight of Asia, and flash from these pages the Light of the World—until, through the Universal Book, men shall see the Universal Man and Saviour, and shall be brought into harmony with prophets, apostles, martyrs, who have kept the sayings of this Book, and now stand robed in white, before Him whom John saw with vesture dipped in blood, whose name is called The Word of God.

THE UNIVERSAL MAN AND SAVIOUR.

The truth of the Incarnation, the reality of the introduction of the mind of God into the world in the consciousness of Jesus, is the creative source of all theology.—The Christ of To-day, Gordon, p. 175.

Das Höchste, was man auf diesem Gebiete denken kann, wäre eine menschliche Persönlichkeit, welche mit ihrem ganzen Wesen und Erleben selbst zum vollen und klaren Ausdrucke des Willens Gottes mit den Menschen würde.—Christliche Apologetik von Dr. Herm. Schultz, p. 21.

The confession of the divinity of our Lord is the assertion that all the scattered rays of light which shine in the world are gathered up in Him and radiate from Him again. —The World as the Subject of Redemption, W. H. Fremantle, p. 22.

We may, therefore, say that the basis of the thought of Jesus is the consciousness that good is omnipotent; that what the soul of man recognizes as the highest ideal is at the same time the deepest reality of the world; and that man is not merely the creature but the son of God.—The Evolution of Religion, Vol. II, p. 139, Edward Caird.

But it is only of One that we know that he united the deepest humility and a purity of will with the claim that He was more than all the prophets who were before Him: the Son of God. Of Him alone we know that those who ate and drank with Him, glorified Him not only as their Teacher, Prophet and King, but also as the Prince of Life, as the Redeemer and Judge of the world.—Christianity and History, Adolf Harnack, p. 37.

FIFTH LECTURE.

THE UNIVERSAL MAN AND SAVIOUR.

I am simply speaking demonstrable fact when I say that the one magnetic center in the world of thought and religion to-day is Jesus Christ. This course of Lectures has brought us to a theme before which I might well keep silent, acknowledging what I profoundly feel, the utter inadequacy of any speech which I am able to offer. I have endeavored to set forth the Universal Aspects of Christianity, as indicating its ultimate universal acceptance. I have shown some of the World-wide Effects of Christianity, which point to its rightful supremacy and world-wide prevalence. We have seen in Christian Theism a basis for a Universal Religion, and have considered together the Universal Book. It is surely appropriate that we should compare Christianity with the ethnic and the would-be-universal faiths. It is appropriate, also, that we should place the Christian Bible by the side of the other sacred Scriptures. But we advance to-day a step further and a step higher. Christendom is great and wonderful, but Christ is infinitely greater. Matched with Him, the best golden

acres of His kingdom are as moonlight unto sunlight. The Bible is surpassingly great, but He is the Light which flashes from its pages. He is the priceless pearl within its sacred casket. The Bible has well been called only "the Christian's score-book, while Christ Himself is our song, concrete, vital, expressive, rhythmic, universal." And while we may compare the sacred books of the world with each other, the believer in Christ shrinks back almost from naming his Saviour and King, even in the august company of the founders of other religions. We may compare Moses, Zoroaster, Socrates, Confucius, Buddha, Mohammed, among themselves, and with a long list of other great personages; but when we mention before a company of Christians the name of Jesus Christ, who for them has the spiritual significance of God, we feel that worship supplants criticism and comparison, and that an act of homage in praiseful hymn or grateful prayer is the first commanding duty.

We have now arrived at what is essential in Christianity and what is most distinctive. Christianity is Christ. More and more it is identified with its Founder, and the preservation of His life as the supreme historical reality is the final vindication of the Christian religion. If men ask us what is the substance of the Christian belief, we point them to Christ, as predicted by the prophets, as disclosed in the Gospels, as interpreted by the Epistles, and as living to-day in

the hearts of His people. He is the Alpha and the Omega, the beginning, middle, and end of Christian faith. To the believer He is the Marvel, the Mystery, the Glory, the Explanation of the world, standing out singular, unique, alone. He sustains the most opposite characters as the Sufferer and the Sovereign, the despised of men and the adored of angels, the Victim and the King, the Stone of Stumbling, and the Bright and Morning Star, the Child of Mary, the Son of God. The greatest poetry and a golden treasury of holy hymns have been laid at His feet. There is no form or degree of love which He has not touched. Where else will you find a love which covers and absorbs the whole of life like that which Jesus has called forth? The love which is born of gratitude He certainly has inspired; the love which is linked with perfect admiration He surely has commanded; the love which delights to pour itself out in lyric ecstacy, the love which is filled with pitiful sorrow for great suffering, the love which bows in adoration, the love which inspires men to endure hardships, traverse oceans, brave dangers from savage tribes and wasting pestilence, submit to shame and despise death in its direst forms: all these manifestations of love appear like a band of radiant angels about the Christ. This love to Him has given joy to a faith which persecution could not conquer and has produced those tender confidences between the soul and its Saviour which

have marked the lives of some of the wisest and sweetest of our race. It beat with strong pulses through the mighty, generous, and oft-burdened heart of Martin Luther; it was a tender undersong beneath the stern life and iron theology of John Calvin; it is the ever-burning lamp overhanging the feast of heaven which Thomas à Kempis sets before us in his Imitation of Christ. The great epic poet of England was sustained by it in all the sorrows that covered him, and it burns, not only in the stately grandeur of his poetry, but through the equal majesty of his prose. This is the love which explains the joy of the missionary and the martyr, and which forbade and prevented the betrayal of Jesus in the persecuted Christian of Madagascar, who saw his wife and brethren and children bound and thrown down the rocks, and who bravely followed them to death in a sublime confession. This love gladdened the heart of the all-accomplished Van der Kemp amid the degraded Hottentots; it moved the soul of Henry Martyn in his life of heroic sacrifice; it cheered the weary labors of the American scholars who gave the Arabic Bible to the race of Mohammed; it was the inspiration of Neander, as with incredible toil, he unrolled anew the past record of the Church; it comforted the great heart of Dorner as, in his History of the Doctrine of the Person of Christ, he traced through the centuries the manifold and majestic impression which His

august personality has made upon men. But while He enkindles the heart, He equally illumines the mind of the believer, who perceives in Him the goal of prophecy and the turning point of History. In Correggio's picture of the Infancy the light streams from the face of the new-born King in the lowly stable, and Christian faith beholds in it the light of love and truth, and hope, and Messianic expectation that illumined the sad pathway leading the exiles of Eden out of the lost Paradise. It was the radiance which brought comfort to the Father of the Faithful in the supreme moment of his life; it was the pillar of light which led Israel out of Egypt; it was the gleam of hope which shone amid the altar fires of tabernacle and temple; it was the splendor which appeared on the breast-plate of Aaron, the high priest, and the crown of David, the king; it was the stellar glory which illumined the souls of prophets, becoming at last the rounded fullness of the Sun of Righteousness; it was the light which, five centuries before Bethlehem cradled the King, had illumined the soul of the Indian prince Siddartha, who may be classed among those prophets that dimly saw what was yet to fill all the world with its gracious illumination.

And Christian faith has seen, in the coming of the Christ, the starting-point of the world's greater history. He appeared at a time when peace covered the nations, and there seemed to

be a pause in the on-goings of humanity, when His own people were helpless and craving a Deliverer, smitten from without and torn from within. They had scattered their synagogues over the Roman Empire, little dreaming that in them the messengers of Jesus of Nazareth were to find their first listeners to the glad tidings of a Messiah come. As little did the Romans imagine that along the military roads which they had stretched from land to land, the ambassadors of the Prince of the House of David were to herald a new Kingdom, which should eclipse and outlast the monarchy of the Cæsars. Just as little did the disciples of Greek learning, who in that age were found in all the great cities of the East, dream that their language was to be the vehicle of a literature coming from Judea, which was to rival the riches of their own philosophers, and was to ultimately become intelligible and life-giving to a thousand tribes of the children of men; a literature to which all the chief intellectual luminaries of eighteen hundred years should repair, from its founts of holy splendor filling their golden urns. "Speaking the tongue of Homer and of Plato, the Jewish preachers of a universal Christian Redemption, made their way along the undeviating roads by which the Roman legionaries had made straight in the desert a highway for our God." There are no accidents in history. A wondrous time matched and fitted the coming of Him who is

the wonder of all time. Standing to-day in His light which streams all around us, we feel that no mortal can with Him compare among the sons of men. He sustains different relations to the Christian spirit from those sustained by the founders of other religions to their disciples. Men who are guilt-smitten and tortured with agony, are quieted and transformed by His Name and Word. Moses never stood, or claimed to stand, on any celestial height. Buddha and Confucius may be ranked with saints and sages, and Mohammed may be deemed a prophet who clearly saw the unity of God, but the world, as it seems to the Christian, has only one Saviour, who brings the same hopes, fashions the same characters, commands the same grateful homage among nations as remote from each other as the Greenlanders and the native Australians, the dwellers by the Oregon and the dwellers by the Ganges; as distant in time as those who assembled in an upper room in old Jerusalem from those who sing His praises to-day in stately cathedrals or the barracks of the Salvation Army.

We may say of Him, that He is the strength and substance of the religion bearing His name. We cannot say of Mohammedanism that it is Mohammed, though he is certainly a part of it, the temporary strength, and, as we believe, the ultimate disintegration of it as a system. We cannot say of Buddhism that it is Gautama Bud-

dha, for not only does that protean faith recognize many Buddhas, but even in the beginning it was "Nirvana and the Law," rather than the gentle saint himself that his loving disciples preached. Hinduism is associated with the names of poets, saints, reformers, none of them supreme and all-inclusive. We cannot say of Confucianism that it is Confucius, for the Chinese sage was a scribe and historian of the ancients, a transmitter, and not a creator. While he represents China, and is venerated by millions, and while temples are dedicated and sandal-wood papers are burned to him in every Chinese city, he is the symbol rather than the ever-living embodiment of the faith which he taught. But in Jesus Christ His followers find the truth personalized, knowing whom they know God, man, atonement, resurrection, redemption, immortality. Our creed is not merely Christ's sermons and parables, not merely what Jesus said, but also what He was and did. The teaching of Christ, which is adequate, holds up His radiant person, sets forth His matchless utterances, and relates the story of His life, death, and resurrection; it proclaims what Jesus was, what Jesus said, what Jesus did. In the first we have theology, in the second we have ethics, in the third we have the Gospel, and in all together we have salvation for the individual and for mankind. He is the living embodied truth, the knowledge of whom is eternal life. Men have

formulated masterly statements regarding Him, but He is larger than our creeds, and He has the life-giving quality possessed by no formula however true. Such, according to Christian faith, is the personality whom I shall endeavor to set forth as the universal Man and Saviour.

That Christianity is the World-Religion has been argued in the previous lectures on the various grounds on which thus far we have stood. But now I summon your thought to the claim that Christianity alone presents in its Founder and Central Personage the Universal Man and Redeemer, who meets at once the need, the temper, the intellectual and the spiritual demands of all peoples. He rules, as we know, the occidental nations, but He is no more occidental than oriental; the East may claim him as well as the West. We remember how Keshub Chunder Sen, in his lectures, rejoiced that Jesus Christ was an Asiatic, that His disciples were Asiatics, that all the agencies primarily employed for the propagation of the Gospel were Asiatic, that "in Christ we see not only the exaltedness of humanity, but also the grandeur of which Asiatic nature is susceptible.[1] "And we remember with what beautiful and loving sentences Mozoomdar has pictured the oriental Christ, the bathing, fasting, praying, teaching, healing, feasting, Prophet of Nazareth. When Jesus is received into the heart, He is as much

[1] Appendix, Lecture V, Note 1.

at home in the Universities by the Ganges as in those by the Isis and the Cam, in the cities by the Indus and the Nile, as in those by the Hudson and the Clyde. We cannot think of a western Mohammed. We can hardly think of a western Buddha, but you discover nothing local or provincial about Jesus Christ. It makes not the least difference where men preach His Gospel: to the most cultivated Europeans or the most barbarous Africans, to the thoughtful Hindus or to the North American savages, among the naked Hottentots or among the fur-clad Esquimaux; He finds a true home in the hearts of all who receive Him because He is the Universal Man, and even the three hundred names given Him in the Scriptures do not exhaust His million-sided personality.

We know very well that such a complex being as man requires a Saviour and Leader who shall answer to all his intellectual and moral needs. The Teuton requires a captain, a hero, in whom is every quality of heroic manliness and splendid leadership. The Asiatic demands a reasoner, an expounder of abstract truth who can formulate universal principles. Men whose minds are Greek in their intellectual aptitudes cannot be satisfied with a teacher who is not analytic, and I may add Socratic, in his methods. And there are poets in the world, in whom imagination is the central light of the soul, who commune with nature because they see in the outer world a

reflex both of humanity and of divinity. Furthermore, most that is good in human life is found in the family, in society, and the world needs a prophet who shall be familiar and friendly and sympathetic, who shall bless the little children, and share the wedding feast, and stand with tear-wet eyes at the open grave. The most familiar character on the stage of human life is the sufferer, who is conscious of sin and who is smitten with grief, and the perfect Man and Saviour must meet his innermost need. Christ alone is adequate to all these demands.

As we open the Gospels, and read the words of Jesus therein recorded, we discover in them a body of wisdom, the loftiest in spirit, the most astonishing in their completeness, and the calmest in their absolute assurance of authority which the world possesses. These words fell from the lips of Jesus talking with fishermen, soldiers, women, Pharisees; and they seem the natural and easy expressions of One who was Himself greater than what He said, flakes of gold crumbling off from their very richness, sparks struck out by His contacts with men, snowy petals shaken by the breezes of discussion from the blossoming boughs of the tree of life, with a naturalness and ease like that of a virgin prairie covering itself in May-time with grass and flowers. A lawyer, feeling ill at ease by the reply of Jesus to his question, put to Him the inquiry, "Who is my neighbor?" And in-

stantly came forth from the lips of Christ the parable of the good Samaritan, and all literature furnishes nothing equal to this extemporised allegory by which Jesus rebuked the Pharisaic and cruel hypocrisy of His time and identified His cause with the most gracious humanities of all the future. No Hindu sage, or Greek logician, or Hebrew prophet, could possibly crave anything keener, more searching, more humbling, more inspiring. It illustrates a method of teaching that can never be provincial and can never become obsolete. This is one of those amazing parables by which He, who is confessedly the greatest of Teachers, brought His message home to the common, the universal mind. Whoever taught like this man? The simple, sublime, picturesque pedagogy of the Gospels has evoked the enthusiasm of the chief instructors of the race.

In our Christian libraries we point to the wealth of sermonic literature which has been worth preserving, and which has been inspired by the Christ: the works of South and Jeremy Taylor, and Bunyan, and Whitfield, and Chalmers, of Robert Hall and Robertson, of Bushnell, and Spurgeon, and we say, "From these tomes we will show you miracles of eloquence and wisdom which you cannot rival in the masterpieces of the Senate and the Forum." But we who know the Christ, would no more think of comparing the best speeches of Cicero or

Burke with the Sermon on the Mount, than we should of comparing the fine jewelry of a king's diadem with the unwasting fires of the Milky Way. The printed sayings of Christ you can read in an hour, and if you ever take pains to go over them thoughtfully at one sittting, you may feel like a man permitted in some ethereal body to step from burning constellation to burning constellation, round the whole infinite breadth of the Zodiac.

But remember that the conversations of Jesus, containing all this wisdom, are not the hard-wrought elaborations which scholars admire in Walter Savage Landor; they are not the reasonings of the philosopher, collating, as Sir William Hamilton did, the opinions of a thousand thinkers in a half score of languages, and slowly digesting the vast materials before offering the labored result to the criticism of mankind. They were spoken with the familiarity of the breakfast table, and yet with the authority of Mount Sinai. The free utterances of this Nazarene Prophet do not recall the frenzy of Elijah nor the ardor of Isaiah, who appear to us lifted by a divine breath greater than themselves. Still less do they remind us of the experiences of Mohammed, whose nervous system was overstrained, and whose struggles and agonies were accompanied by delusions of the senses, before he came out into the calm assurance that he was a divine messenger commissioned to utter one specific

truth. Nor does Jesus remind us of Buddha, who, after long years of vain search, and many agonizing disappointments, at last gained the vision by which his life was thereafter attended. There is in Jesus a divine, self-contained calmness and sweet authority distinguishing Him from all others. And we find in Him, not what we discover in Aristotle and John Stuart Mill, thought and language welded together through disciplined thinking, for Jesus speaks rather with the fine free utterance of the poet whose vision of God is unclouded.

If all men need a perfect teacher, one who has a perfect message which grows not antiquated, where else shall they discover him?[2] Does not Jesus meet the mental and spiritual needs of humanity both by the contents of His disclosure and the method of His speech? Let no one be eager to mention Buddha as a possible rival, for Buddha was blind to that truth which glowed ever in the heart of Christ, the Fatherhood of God. And Jesus not only taught the divine Fatherhood, but He made God real to men, not merely by words spoken about God, but by taking the veil, as it were, from the face of the Father, and showing us God in Himself. He taught that obedience is the one principle in the universe which makes for life and peace; He taught that men must get into harmony with the moral law. So far as his teaching was ethical,

[2] Appendix, Lecture V, Note 2.

it reached down to the centre of human character, demanding truth in the inner parts, not compromising with any darling sin, as did Mohammed, leaving us satisfied with no fragmentary virtues, as Confucius did; and confessing no agnosticism with regard to the power that rules in heaven; exalting humility, enthroning meekness, laying its benedictory hand on aspirations after holiness, holding out promises to the merciful; placing a diadem on the spirit of martyrdom, searching out the hiding places of the hypocrite, rebuking the spirit of display in almsgiving and the habit of meaningless repetition in prayer, lifting the earthly life heavenward, teaching a supreme trust in the Father's goodness and personal care, magnifying the duty of brotherly kindness on earth, and yet pointing to rewards and sufferings in the life beyond as supreme objects of human thought and fear.

Think of the pulpits in which Christ spoke, and gain a new sense of His adaptations to all human life. To no seated congregation, under no one roof, were His divine discourses given to men. He seized the occasions as they came to Him, now on the sea-beach of Gennesareth, calling His chosen disciples or instructing the multitude in a series of matchless parables; now at Jacob's Well, conversing with an audience of one, and pouring into her mind the heavenliest truths concerning the Father's nature and the obligations of spiritual worship; now on the

mountain-top of Galilee, with the blue sky for a dome, the green earth for a carpet, and a mixed multitude for an audience, breathing over the attentive crowd such syllables of wisdom and tenderness as grateful hearts could not let die; now opening the Scriptures in the synagogues of Nazareth or Capernaum; now standing in the courts of the temple and calling day after day to the multitudes at the feast of tabernacles; "If any man thirst, let him come unto Me and drink;" now speaking at the tomb of Lazarus those words which have enlightened the darkness of the grave; and, at last making a pulpit of His own cross of agony, from which His seven-fold utterances have floated down through time, to reveal to men His forgiving love, His filial affection, His entire humanity, the pain of His atoning sacrifice, and the completion of His atoning work.

The words which He spake, into whatever lands they have gone, are still spirit and life. Our hungry minds find in Him a truth which is not a geometric proposition, a grammatical rule, a philosophical statement, a historical fact, or a scientific principle, but is truth ethical, personalized, spiritual, radiant with divine light and love. The Beatitudes, pondered daily and heard in the silence of the spirit as the voice of Jesus speaking to us; the parable of the Lost Sheep; the story of the Lost Son; the blessed invitation "Come unto Me"; the promises of eternal life;

the words of ringing cheer, which still sound to His disciples like a mellow blast from an archangel's trumpet; the solemn parables of the final judgment; His sentences of inspiring command, bidding us go out of ourselves and tell the entire world about Him: these, taken home into the mind and conscience and affection, are still celestial food to the soul. Nurses in the hospital, like Dora Pattison, soldiers like Chinese Gordon on the eve of battle, girls at school learning of sickness and sorrow at home, mothers looking into the cradles or coffins of infant children, tired men of business harassed with cares, scholars grown weary of the world of books, reformers beset by angry wickedness, Christian preachers amid the suffering and crime of dark cities, have thus been made strong by communion with Jesus. And many of us will forgive Matthew Arnold for much imperfect and even ignoble criticism of the Church and the Bible, as we read again that best of his sonnets "East London," which seems to have been inspired by the spoken words of Christ:—

"'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his window seen
In Spitalfields, look'd thrice dispirited.
I met a preacher there I knew, and said:
'Ill and o'erworked, how fare you in this scene?'
'Bravely!" said he, "for I of late have been
Much cheered with thoughts of Christ the living bread.'
O human soul, as long as thou canst so
Set up a mark of everlasting light

Above the howling senses' ebb and flow,
To cheer thee, and to right thee if thou roam,
Not with lost toil thou labourest through the night;
Thou mak'st the Heaven thou hop'st indeed thy home."

But when we rise above the qualities of Jesus as a teacher, and approach His moral nature, we have no apologies to offer like those with which Mohammedan scholars are obliged to defend the Arabian prophet. We have no limitations to concede, like the Israelite in his panegyric of Moses. We discover in Christ absolute freedom from the consciousness of sin, and stainless purity in an age when society was corrupt at both ends, when license and cruelty ruled in the multitude, and hypocritic formalism in the spiritual aristocracy of Judaism. He stands on a moral height quite above anything which other religions have to offer. "He stands as high above us as He did above His first disciples—a perfect Master, the supreme head of the fellowship of all true religion." I often think the greatest theological discovery of our generation, has been Jesus the Christ, by which I mean that many obstructions have been removed, many obscurities have been wiped away from the first Christian century, and some theological and other clouds have been dispelled, so that He stands above us in His solitary pre-eminence as perhaps He was never presented before to the minds of men. "He leads captive the civilized peoples; they accept His word as law, though they confess it a law higher than human nature likes to obey;

they build Him churches, they worship Him, they praise Him in songs, interpret Him in philosophies and theologies; and they deeply love for His sake."

The tide of humanity, even according to the confessions of those who have striven to pluck from Him the crown of His divinity, has not since risen so high as it rose in Jesus Christ. "All admit, and joyfully admit," said Channing, "that Jesus, by His greatness and goodness, throws all other human attainments into obscurity." And even Strauss confessed of Him: "He remains the highest model of religion within the reach of our thought; and no perfect piety is possible without His presence in the heart." Theodore Parker realized that no church has yet mastered His conceptions and fully comprehended and applied His methods. Now, I ask, does not human nature need a moral hero in whom men can implicitly trust, to whom they can give unreserved devotion, and who is an ever-living presence and power? "Leadership was natural to Jesus. To make disciples He needed only to say, 'Follow me!' His will was resistless. Enemies could not override Him, Satan could not baffle Him, Death itself could not defeat Him. No experience, coming ever so suddenly, could disturb His balanced equipoise. Standing alone against the world, there was majesty and supremacy in every attitude and aspect of His life."

I grant joyfully that there have been with many an immense inspiration and fascination in the personality of Gautama Buddha, in his self-sacrifice and gentleness, his calm wisdom, his long life of devotion. Like Confucius, he reached more than four-score years. We may agree with St. Hilaire that, excepting Christ only, there is no figure among the founders of religions more pure and touching than his. But who will say that Buddha is either proclaimed or believed in as a personal, inspiring presence now among the millions of Asia? "We are touching on no disputed point, when we assert that according to the Buddhist Scriptures the personal, conscious life of the founder of that religion was extinguished in death." While I am grateful for the sweet spirit of him who threw away the splendors of royalty and traveled through India as a beggar, and did not shrink from the companionship of the poorest; while I bless God for the noble example of one who gave himself to the service of others, and who, I believe, will be numbered among those who, as Jesus said, "shall come from the east to sit down in the Kingdom of Heaven," still I know that Buddha is gone, and that no voice comes from him to the millions revering his name. But He who marches at the head of Christendom, travailing in the greatness of His strength is, according to Christian faith, and I may add,

Christian experience, the living Christ, "the same yesterday, to-day, and forever."

And He only, among all historic characters, can justly be said to have lived with no consciousness of moral unworthiness. When we consider the weakness and wickedness of human life, recall the universality of sin, reflect that no week passes with us, even when we are striving with the utmost prayerfulness after the highest, that we do not fall below our ideal; when we consider what a record of imperfection, of one-sided development, of unbalanced attainment, is every human career that we know; when we remember how conscious of personal sinfulness the purest men have always been; when we see such natures as those of Pascal and Jonathan Edwards scanning with angelic insight the Law of God, and trembling like an electrometer in a thunder-storm, the moral wonder of this Galilean Peasant, who never uttered a prayer for forgiveness, who never betrayed the faintest consciousness of imperfection or moral demerit, becomes more and more astounding.

His freedom from sin was apparently not the result of prolonged and painful effort; His virtues were not like ours, the hard and finished products of discipline, restraint, asceticism, and sorrowful experience. We rise "on stepping-stones of our dead selves to higher things." We advance, as Paul did, by resolutely forget-

ting the errors and follies of the past, and pressing with heroic determination onward toward the higher goal; but with Jesus we find no tears of penitence, no prayers for pardon, no betrayal of any suspicion of error or iniquity, for the past was never to Him a time for forgetfulness, but only for delightful remembrance. The Gospels give us one glimpse of it in the glory He had with the Father before the world was. "The most perfect unity reigns in His life; He advances according to the circumstances in which He lived, but His change produces in Him no change in character or design; everywhere he is animated by the same spirit." How different with Mohammed before and after his agonizing experiences in the cave and desert, and how different with Gautama Buddha before and after his great enlightenment beneath the Bo-tree in Gaya!

Without self-seeking, in the age of Augustus and Tiberius Cæsar; without the least taint of sensuality, when the world reeked with corruption; without falsehood, shortly before the Stoic emperor, Marcus Aurelius, declared that truth had taken flight from the earth; without injustice, in the midst of a Jewish legislation which, as perverted, defended many kinds of cruel inequality; unique not only when compared with all that went before, but when compared with all that followed Him; manifestly in all things as Rénan confessed, "superior to His

disciples and not created by them;" on the one side of Him appearing John the Baptist, who declared himself unworthy to unloose His sandals; and on the other side of Him the greatest of apostles, claiming nothing except what he obtained from Christ; on the one side of Him in heathenism appearing the orator and statesman Cicero, declaring that a perfect sage he had never found, and on the other side the philosopher Seneca, who mournfully affirmed that innocence had fled away from the earth; there rises in the midst of them all this young villager, this incomparable man, this "purest among the mighty, and mightiest among the pure," whose pierced hand, as Paul Richter said, "has lifted empires from their foundations and turned the stream of history from its old channels," and for whom, as the sagacious Napoleon, whose brain Victor Hugo called "the cube of the human intellect," once affirmed, "millions were now ready to die."

But Jesus appears to us not only completely innocent, as His friends and enemies affirmed—Xenophon said of Socrates that he was without impiety—but positively and completely holy. The crystal goblet was not only stainless, it was also filled with the wine of absolute goodness. His moral teaching was perfect, and was perfectly illustrated in His own life, thus contrasting with us, and contrasting with the best of the prophets and saints whose confession so often is

that of the Roman poet, "I see and approve the better and I follow the worse." He saw, approved, followed the absolute best. Moses was, perhaps, the greatest of all the sons of men, and his was a noble nature, but he was conscious of weakness, full of mistakes, acknowledged his sins, and was punished for his sins; he was both rash and self-distrustful, hasty in the beginning, going before he was sent, and his presumption or his distrust of God was so offensive on one occasion, that he was forbidden to enter the Land of Promise. Moses prayed as a sinner, and shed tears of sorrow for himself, as well as for his people. Great and splendid were his virtues, but compared with those of Christ, they seem like stars that peep through the clouds here and there in a darkened sky, instead of the unveiled and spotless heavens, lighted with the glory of all the constellations. Moses struggled from below upwards. Jesus appears to descend from a higher sphere, and to shed abroad the light and perfume of celestial worlds.

While Paul, the most illustrious of Christian preachers, cried out, "Evil is present with me;" while the great Greek philosophers sanctioned some of the worst vices; while the founders of other religions have given a composite of snatches of divine inspiration with immense textures of human guesswork and invention; while Christian poetry finds its pathos in the stream of penitence which runs through its melodies, Jesus not only

asked "Which of you convinceth me of sin?" but he could say "I am the truth," and in His prayer for His disciples in the parting hour could exclaim, "I have finished the work Thou gavest Me to do." Can I bring you still nearer to Him? His heart was ever open toward God and man, with an apparent consciousness of perfect oneness with both. It was His daily bread to do His Father's will. His piety was absolute, and His life toward men was unbroken love. Moving among all classes, from the fishing boat to the throne, talking with the twelve, and with the thousands, with children and with priests, everywhere, at home or on the dusty road, in the temple or by the seashore, he is always the same gracious, inspiring, lofty, yet familiar friend, brother, teacher. With a goodness which felt for physical suffering, He combined a faith in the possibilities of human nature, which not only led Him to proclaim the highest spiritual truth to an outcast woman, but also to commit His Gospel and kingdom to His disciples, leaving to His followers the work of teaching the nations, with no constitution, no laws, no written documents in their hands, sending them to their colossal task with no fixed and definite rules with regard to Church government or methods of administration, giving them the liberty of forming Christian societies and adjusting themselves to ever-changing circumstances, and entrusting them, under His spiritual guid-

ance, with the majestic mission of evangelizing the earth.

Jesus, as we know, rose above the formalism of the Pharisee and the sceptical looseness of the Sadducee. He rescued the Mosaic statutes from their accumulated errors, and declared love to be the whole law. He splintered the granite walls of dead observance, and announced that the Sabbath was made for man's good. Ascending above local and national prejudice He proclaimed Himself to the Jews' most hated enemies, the Samaritans. He lived and died with the consciousness of the whole world's needs in His heart and, while filled with the loftiest purposes for all mankind, was He not lovingly faithful to those nearest His own life? It has been said of Rousseau that his creed combined love to mankind in general, with hatred to every individual he met, but Jesus was not only compassionate to the world, but charmingly affectionate to every little child. Galilee found in Him a friend and physician; our race finds in Him a brother. There was nothing exclusively Jewish about Him excepting His dress and His speech. Other great men seem to belong to some nation or age. Moses was a Hebrew, Socrates an Athenian, Confucius a Chinese, Buddha a Hindu, Mohammed an Arab, Luther a German, not only in blood but in spirit, but Jesus belongs as much to the West as to the East, to America, as to Palestine, to the dying martyr at Smithfield as

to the dying thief on the cross. It has been said of Him, that "He found disciples and worshipers among the Jews, although He identified Himself with none of their traditions; among the Greeks, though He proclaimed no new system of philosophy; among the Romans, although He fought no battles and founded no worldly empire; among the Hindus, who despise all men of low caste; among the black savages of Africa, the red men of America, as well as the most highly civilized nations of modern times, in all quarters of the globe." O Nazarene! Thine empire overleaps all kingdoms, as Thy full orbed manhood embraced all virtues. In Thee was found the perfection of opposing graces, meekness and majesty, feminine tenderness and manly strength and childlike innocence, with a courage above that of Athanasius, an equanimity eclipsing that of William of Orange, a moral intensity deeper than Dante's, a self-sacrifice more wondrous than Sakya Muni's, and a benevolence at whose fount of fire John Howard and Florence Nightingale lit their torches. Thou didst scourge the hypocrite and forgive the outcast, and weep for Thy dead friend, and die for Thine enemies; in Thee we behold the equilibrium of ethics and piety, the harmony of God and man, the sweet marriage of contrasting virtues. Our prisms may analyze the beam of Thy glory, and our eyes may gaze on the nine-fold wonder, but if the white splendor of Thy very self fell upon

us, we should hide our faces before its insufferable beauty. Well did the old saint of Christian art, Fra Angelico the blessed, paint Thy face on bended knees; we too can but worship, for, as we look through the fair curtain of Thy perfect humanity, there dawns on our faith the adorable radiance of Thine undimmed divinity.

Thus, the Christian believer may go to all nations, and may say, "Behold the man, the bright consummate flower of the race, the Son of Man, the Son of Humanity." We may say with one of his disciples, "He is the universal Homo, blending in Himself all races, ages, sexes, temperaments. He is the essential Vir, from the hem of whose robe virtue is ever flowing. He, Himself, realized Auguste Comte's majestic dream of the Apotheosis of Humanity." Is there one word of intellectual or moral eulogy that does not befit His name, who not only was all that we adore, but did all that man needs as his Saviour and Captain of Salvation? To His perfect moral glory He added the majesty of suffering, and He bore the manifold indignities of malice and cruelty and ingratitude, not with Stoic hardness, but with more than womanly sensitiveness, and with a calmness which was a benediction of peace to His followers.[3] Nearly every step of His ministry was beset with opposition, contradiction, and grief. In the ribald blasphemy of His foes He was linked with the

[3] Appendix, Lecture V, Note 3.

Prince of Devils. He trod the winepress of His agony alone, forsaken in His darkest hour by His own disciples. But, sustained by the might of love, with quietness unbroken by a murmur, calmly as the falling sun of eventide, He passed up the tragic slopes of Golgotha, and with forgiveness for His murderers He closed His life of transcendent and spotless virtue with the immortal infamy of the Cross.

O friends of truth, may not all men rightly look to Him, and exclaim "Our King!" And may not Christians go to men everywhere and say, "This matchless personality is worthy of all your faith and affection. He is to be believed in what He said of Himself; He is the ideal and Universal Man, and He is the Son of God. The perfection of His wisdom shows that He was not deluded, and the perfection of His holiness that He was not a pretender; therefore men are bound to accept His interpretation of Himself. He could say, "Before Abraham was, I am," "He that hath seen Me hath seen the Father." He could pardon sin in His own name. He could rightly call Himself the light of the world, and make Himself the center of His own revelation, with a self-assertion which would be blasphemy in any other. He could declare Himself the judge of the living and the dead, and, with spirit unsubdued, expiring on the Cross, with a mighty host about Him hideous with brutal joy over His shame and apparent defeat, He could

tranquilly speak to the penitent robber at His side, and proclaim Himself the Lord of that mysterious realm lying beyond the boundaries of the tomb. There need be no hesitation, therefore, or uncertainty in receiving His declaration that He transcended the saints and prophets, the priests and kings of the Old Testament. When he declared, as one has written, that "He is the living bond of unity necessary to fellowship among men and the worship of God"; that "He is sufficient for every human need, and becomes through His death only the more mighty"; that "He is universal, no local or provincial person, but one who invites all, and promises rest to all he invites"; and that "He is directly accessible to all;" His august character vindicates every claim, while the record He has made in history is a second divine authentication establishing his every word as truth and life. Surely His Gospel, centering in such a person, has this peculiarity, among others, that it can be preached and made the theme of a life-giving instruction which is never exhausted. It has established in Christendom an institution nowhere else discoverable, the pulpit, which has become the seminary and seed-ground for all the higher elements of civilization. While Buddhism can be explained and can be disseminated by the living voice, it has never built up a pulpit like that which distinguishes the world of Christianity. It has no such literature of spoken elo-

quence and power as that by which the living Christ is brought home to living hearts to-day. Would a library fully set forth the pre-eminent and undying influence which goes out from Him, who was the Word made flesh and dwelling among men, and who is made real and mighty by His Spirit wherever His truth is proclaimed? Did you ever think how all the great conversions, by which vast energies have been set in motion, have had direct relation to the Christ? Paul, gaining at the gates of Damascus his vision of the Nazarene; St. Augustine, finding in Jesus the attraction in whom all souls may secure peace; Luther, discovering the way of life in the Erfurt monastery; John Bunyan finding, like his own pilgrim, the secret of the Cross; John Wesley, learning from a Moravian missionary the emancipating truth of free salvation through the Redeemer's grace; Mozoomdar, under the grim old seasum tree in the Hindu College compound, with his sudden vision of Jesus as a strange, human, kindred love, becoming at his time of deepest need the most sympathetic of friends,—what are these but symbolic illustrations of the working of that majestic divine presence, through whom God has become real to the heart of humanity?

And while we may rightly believe that in Christ are all possible ethical reforms, the forces of all social progress, the spiritual energy that shall yet assimilate to its own divine quality the

nations and institutions of men, I always feel His greatest victories have been within the soul, and we are not surprised, therefore, that Christianity has produced, among the more highly gifted, characters of such force and radiance as we find in every age from the days of Paul to those of Livingstone. Asiatic scholars coming to America and Great Britain have expressed to me their admiration and surprise at the character of the Christian women whom they have seen—women possessed of force and culture quite equal to that which they have known in the men among whom they have been wont to associate. Any adequate knowledge of Christian lands and of Christian history must fill the non-Christian mind with amazement at the variety and force of that manhood and womanhood which are the supreme results of the Gospel. It is a many-sided character that the all-sided Man, through His spirit and truth, has fashioned. Oh, what a galaxy shines in the heaven of Christian civilization! the kingliest men and the queenliest women of all time clustering around the Star which has become the Sun! There is the heroic Apostle to the Gentiles, so great that through him perhaps we gain our best ideas of the moral grandeur of Paul's Master. There is John, transfigured in the light which shone upon him from the days of his young manhood to the beautiful old age, out of which he passed into eternal youth. There is the greatest of the Latin Fathers, his eyes fixed on

the Cross. There is he who held out alone against the world, and with whose name we ever associate the supreme declaration of our Lord's divinity. There is Bernard of Clairvaux, his whole life a passion for holiness. There is the Florentine poet, illumined in the radiance which he climbed through three worlds to see. There is St. Francis of Assisi, the most loveable of all the mediæval saints. There is the greatest of German reformers, whose manhood is rugged enough to be symbolized by mountains, whose heart is tender enough to be likened to the brooks gushing from the mountain side. There is the sublimest figure in the literary history of England, in whom the passion for liberty and righteousness glowed like the fires of Ætna, lifting his planetary orbs of song like clashing cymbals above his head, in praise of the Son of God. There are all the great reformers and evangelists of English annals from Wycliff to Wesley, whose consecration to the spiritual betterment of England's poor brings them into line with the true Apostolic succession. There are men like Thomas Arnold, whose soul moulded a generation, and like Maurice, whom Gladstone called a spiritual splendor. There are statesmen beneath the shadow of whose kindness and moral kingliness nations have rested securely. There are all the greatest artists, from Michael Angelo to Rembrandt, and all the greatest musicians from Palestrina to Beethoven, and a

shining host of the poets, from Bernard of Cluny, to Tennyson, the Brownings, and Whittier. There are the humble souls whom God has made lofty, and the lofty souls whom Christ has made lowly, —not a few hundreds only, but scores of thousands, living to-day, and living always, to know whom is to get some fuller knowledge of the Prince of Glory, and whose deeds of mercy and words of truth and love keep alive the spirit of the Man of Galilee.

Christian missionaries go to other lands and find among their peoples a knowledge of truth, corresponding in a measure with Christian truth. When they bring to others the lofty message in regard to God, they find that other faiths speak of Brahma and Allah and Shangti, and Manitou, the Supreme Spirit of Heaven and Earth. Hinduism has its trinity, and the Moslem has his Bible, which speaks in no uncertain praise of the Christian Scriptures. The Parsee points to his sacred Zendavesta, full of spiritual sublimity, while the sacred Books of the Hindu, the Buddhist, and the Confucianist, far surpass the Christian Scriptures in number and extent. Other religions have their prophets and sages, as numerous as those of the Hebrew and Christian tradition, their sacred cities, their temples, almost equaling the grandeur of St. Peter's, their priests, their propitiations, their incarnations, their doctrines of Heaven, Nirvana, and Hell. The missionary goes to a world pre-occupied by

religion; but the reason that he has in many lands made such progress, though heralded by no blare of trumpets, and confronted by immemorial priesthoods and prejudices, and hindered by the divisions of Christendom, is that he has been able to show that all the truths of other religions are found in Christ's Gospel, and found there in completer and purer form; and, because, supported and inspired by the Holy Spirit, he has been able to show that in Jesus Christ, who lived among men and died for our sins; in a Saviour who is the Son of God, illustrating every human virtue and glorifying our earth by His sinless and holy presence,—there is lodged a divine power and love, able to save, as one has said, "to the uttermost ends of the earth, to the uttermost limits of time, to the uttermost periods of life, to the uttermost lengths of depravity, to the uttermost depths of misery, and to the uttermost measure of perfection."

Thoughtful men in India perceive in Christ the reconciler of the religions of the world, and have rendered the race a service by fastening the mind on one truth, that all the great faiths find in Jesus their fulfillment. As Christ blends in Himself "all race-marks, and illustrates in Himself all essential human capacities;" and as by His death on the Cross He has given to Jew and Gentile, to Greek and barbarian, to bond and free, to man and woman, the one central, shining object of moral sublimity; as by His teach-

ing of love and neighborhood, of humanity and of mercy, He has made Himself the brother of all men, so the world may discover in His perfect faith, as another has said, "all that is good in all other religions, the symbolism of India, the aspiration of Egypt, the estheticism of Greece, the majesty of Rome, the hopefulness of Persia, the conservatism of China, the mysticism of India, the enthusiasm of Arabia, the energy of Teutonia, the versatilities of Christendom."

As we look around the world to-day, we discover no universal church having one outward organization. But there is unity in Jesus Christ. All claim and worship Him. To Him the Greek Catholic Church, rich in the memories of Clement, Origen, Chrysostom, bows in adoration. To Him the Roman Catholic Church, starred with great names, Ambrose, Fénelon, Bossuet, Xavier, Newman, renders divine homage. The Anglican Church, in all its wide constituency, builds on the Christ a main hope of the reunion of Christendom. To that Christ the Lutheran and Reformed Churches, and all their progeny, give loving worship as to the Son of God, in whom dwelt the fulness of the Godhead bodily. There are many words of fear and doubt "rattling in the throat of our dying century," but one brave word of faith rings out as never before, Christ! Christ! I see agitation, unrest, progressive movement in all the denomi-

nations, among all peoples, in all social organisms; there is no quiet anywhere, and all seem to be looking toward one goal. There is movement among Baptists, and Presbyterians, and Congregationalists, and Lutherans, and Methodists, and Roman Catholics, and Episcopalians. Some of them are losing their hold of cherished dogmas and practices. Some are feeling unrest on account of the barriers which keep them from uniting more perfectly with other disciples. A new age is being born out of the gestation of our times. And what a stir we begin to discover in the camps of the non-Christian systems! They look forward to impending changes. They feel the contact with Christendom and are absorbing Christian ideas as if they were aboriginal truths of their own philosophies. And what means this wide social restlessness, men seeking a fairer heritage, a larger place, a fuller share of this world's opportunities, except that the Christian idea of manhood and its worth, of brotherhood and its claims, is gaining ampler acceptance? In all these bodies the lines of movement are forward; but strange to tell the lines are not parallel, but convergent, and they all bend toward the teaching and the person and the work of Jesus Christ, who is the one bond and the one goal. All the light of human hope gathers more and more about Him, and the closer men get to each other, the closer they get to their King. "If," says Dean Fremantle, "the human race is one,

and is to be drawn into unity, it is impossible that there can be ultimately different religions.'' He declares that ''the recent Parliament of Religions in Chicago has widened our knowledge of other faiths and our sympathy, and has done much to remove the antagonisms of theology, and to bring men to apply the great general principles underlying all religions, but of which the character of Christ is the supreme expression, to bear upon the general life.'' Truly Christ is the meeting place of humanity; I can discover no other.[4] Who can ever forget that in that great assembly, out of which this Lectureship sprang; who can forget, as another has written, ''that amid all that was said, there was one name that towered conspicuous in its sublimity? We criticised not only the theology, but the motives and characters of Buddha, of Confucius, and Mohammed, but not one voice from the far-off East breathed one word against the character of Him who is the King of Kings and Lord of Lords.''

His kingdom is yet to come; the uttermost parts of the earth shall be given to Him for His possession. The prayer which he taught is yet to be fully answered. For the establishment and expansion of His empire have been the on-goings of history. For this the Word was given, the Lord speaking to prophets and training a chosen nation; for this the light which enlight-

[4] Appendix, Lecture V, Note 4.

ened every man has been shining in human hearts the world over, so that Greek philosophy, and Mosaic legislation, and Buddhistic thought, and Roman law, and Hindu doctrines of the incarnation, and nineteenth-century science, may all of them be seen at last to be schoolmasters leading to Christ. For this the heavens broke open and revealed, in the Universal Man, "in man at his climax," the saving God. For this the Son of Man descended into the gloom of Gethsemane, and offered Himself on Calvary, a propitiation for the sins of the whole world. For this the Holy Ghost was given on that Pentecostal day, when Parthians and Medes, Africans and Jews, Arabians, and strangers from Rome, received the glad tidings of forgiveness and reconciliation. For this were the missionary toils of the Apostles, and the martyrdoms of Ignatius and Perpetua, and the long agonizing conflict which destroyed the ancient paganism and placed the Cross on the standards of Constantine. For this have been the revolutions and triumphs of the waiting and suffering ages. All the achievements of modern invention, all the accumulations of wealth and the enterprises of commerce, the building of great universities, the extension of the empire of science, the rehabilitation of old nationalities, are significant and luminous as they contribute to the fulfillment of the prayer, "Thy Kingdom Come." Emancipation in America is seen to have connection in

the mind of Providence with Evangelization in Africa. The pen which wrote freedom for the slave God shall change into the sword that is to destroy the degrading spiritual bondage of the African queen. The Universal Man shall yet be the Universal King; He shall yet stand upon the earth, while many crowns from many lands, with many stars, the emerald splendors of the Pacific and Indian seas, the lustrous coronet of Ethiopia, and the impearled and priceless glories of the gorgeous Orient shall be laid at His feet, and the nations, having wrought out the divine purpose, shall be no more, for the kingdoms of this world shall have become the Kingdom of our Lord and of His Christ, and He shall reign for ever and ever.

THE HISTORIC CHARACTER OF CHRISTIANITY AS CONFIRMING ITS CLAIMS TO WORLD-WIDE AUTHORITY.

So ist ohne Wunder und Mysterium im wahren religiösen Sinne keine Offenbarung Gottes denkbar.—Christliche Apologetik von Dr. Herm. Schultz, p. 22.

The whole substance and meaning of religion—life in God, the forgiveness of sins, consolation in suffering—she [the church] couples with Christ's person; and in doing so she associates everything that gives life its meaning and its permanence, nay the Eternal itself, with an historical fact; maintaining the indissoluble unity of both.—Christianity and History, Adolf Harnack, p. 17.

Für die Jünger des Herrn sind zweifellos die Erscheinungen des Auferstandenen der entscheidende Beweis für ihn als den König des Reiches Gottes und als die vollkommen Offenbarung Gottes gewesen und die Thatsache dieser Erscheinungen kann für keinen Vernünftigen zweifelhaft sein, so mannigfaltig auch unsere Berichte über die einzelnen Vorgänge dabei in Widersprüche verlaufen. —Christliche Apologetik von Dr. Herm. Schultz, p. 110.

It follows that the Perfect Man, embodying the precepts and ideals of the Perfect Religion, must be a real historic character, exposed to all the trials and temptations of mortal man, yet triumphing over them—one who has left his impress large on the page of history. The story must thus be on the one hand capable of examination and verification by the scholar, and on the other hand capable of apprehension by the child.—Universal Religion, a lecture delivered at Bangalore, in November, 1896, by Edward P. Rice, p. 7.

SIXTH LECTURE.

THE HISTORIC CHARACTER OF CHRISTIANITY AS CONFIRMING ITS CLAIMS TO WORLD-WIDE AUTHORITY.

There is no other form of art which is so inwrought with human history as architecture. In the adornment of a great building, the choicest work of the sculptor and painter may find a congenial place, and by such a structure man illustrates his conquests over Nature and over Time. By means of it he endeavors to show that he has a perpetuated life on the earth; by means of it he tells to after generations the story of his thought; but when the building is meant to embody the idea of worship, when it is so constructed as to lift the heart in hope and aspiration heavenward, when it is so massive and stately as to "fill the mind with awe and shut the soul up in tranquillity," and when it is so linked with the life of a great people as to be the symbol of national unity and power, then it becomes an object of grandeur over-topping the Apennines and the Alps. Such a building, pre-eminently, is the now finished Cathedral of Cologne, the noblest monument of Gothic architecture in the world, its two completed spires stretching

their long shadows in the evening twilight across the Rhine.

I would have you look upon this Cathedral as a majestic, but yet inadequate, illustration of the historic character of Christianity. The Christian religion is a religion intertwined in its life and teachings with a prolonged and impressive historic development. It has a great past. It is not the creature of a day. Into it the nations have brought of their glory and honor. It is associated with prophets, apostles, kings, sages, saints, and martyrs. The story of war and of conquest, of sin, of agony, disappointment, delay, hope, aspiration has been woven into its essential life. Its history has proceeded on a divine plan toward a divine consummation, and its records are revelations, its events are truths, its miracles are parables radiant with the golden light of celestial love. Alone of all the religions of the world, in a sense which I shall hereafter explain, it is historic.

More than six hundred years ago were laid the foundations of the Cologne Cathedral. Only a small portion of the massive structure was ready for use in the thirteenth century. Delayed by poverty and war and national discord, the sublime idea of the unknown architect had a slow materialization. But when, after six long centuries, the work was completed amid the rejoicings of Germany, it was in accord with the original plan of that marvellous mind, who, from another sphere it may be, had patiently watched

the slow flowering into stone of his lofty conceptions. Upon a slight eminence, made of the débris of old Roman buildings that stood there in the times of the Cæsars, the massive foundations were planted forty and sixty feet in depth. This was to be no frail and yielding fabric, but one wherein should be illustrated, so far as man can do it, the security and eternity of God Himself. It was no flimsy and faltering trust in the Unseen which could undertake and, after disheartening delays, at last complete such a monument of Christian Faith. It wearies the mind merely to contemplate the patient toil which must be continued for a decade, just to add a few more string-courses to this mighty anthem in stone. Great cities are burned and destroyed and rebuilded with ampler magnificence, but the hammers are still smiting and the chisels are still ringing in the workshops of Cologne, where generations of artisans are educated into artists, that the work may go on. The quarries of Drachenfels and Caen yield their treasures of rock, to be floated down the Rhine or carried by means which to the old Archbishops would have seemed almost supernatural; dynasties rise and fall, new continents are discovered, new faiths spring up to threaten the old; the soldiers of Napoleon desecrate the unfinished building; a new Germany comes to life and demands that the old Gothic wonder be finished; the needle guns of Sédan complete the restoration of Ger-

man unity; French cannon are molten into a chime of bells for the gigantic towers; upward, upward grow the blossoming and leafy stones till the last is laid, the scaffoldings are taken down, the broken sculptures are replaced, the rubbish is removed, and the princes and kings of the German Fatherland join in solemn and sublime Te Deums in praise of Him, whose only is the Kingdom and the Power and the Glory.

Have we not here a parable in history of the Christian Revelation, of its majestic foundation in the Old Testament, and of its immovable basis also on the great truths of natural religion; of the slow progress and unfolding of the Kingdom of God through Hebrew history, and of its glorious consummation in the commonwealth which Jesus founded and sent forward on its march through the centuries? Who shall adequately describe the majesty and grace of the Gothic Cathedral by the Rhine? It almost requires an education to get any real conception of it. It seems like a product of nature, something that grew of itself, it is so light and upspringing, so lovely and delicate in proportion and detail. But when you ascend, and walk in and out among those graceful flying buttresses and beautifully sculptured pinnacles, they appear as solid and massive as mountains. Standing before the double western port, and looking upward five hundred and twenty-five feet, till your eyes rest upon the topmost stones, the

finials which crown the spires, they seem to you like leafy and cruciform ornaments, which you could have placed there with your own hand; but each one of those finials, when put in position, had the weight of a hundred thousand pounds. As you examine and study the remoter parts of this miracle in stone, you are fascinated by the faithfulness which wrought out the hidden ornamentation with the same pious care that delights you in the multitudinous sculptures on which the passer-by may place his hand. And when at last you venture within, and walk the spacious floors, flooded with rainbow light from the windows, which are the work of old-time artists, or the recent splendid gifts of Bavarian King or Prussian Crown Prince or Imperial Kaiser, all of whom have passed into the unseen world, how wondrous are these lofty vaults toward which instinctively and perpetually the eyes are upturned; how solemn the deepening aisles, how beautiful the massive, flowering, clustering columns, a forest of stone recalling the primeval temples of humanity, the leafy fanes within which Druid priests and Gothic savages may have offered their worship to Odin, Frija, Thor! And that nothing may be lacking to inspire and teach and uplift, how wondrously, in elaborate sculpture within and without, and how splendidly in gorgeous panes, stained with dyes that are as "precious as the blood of kings," is pictured and unfolded the story of man's

redemption. Patriarchs, prophets, missionaries, martyrs, angels, and the Man Divine pass before us in sublime procession; the one building epitomizing the life of humanity and lifting our thoughts above man's fall and above his present greatness, to that future in which the redeemed, gathered in the temple of God's own building, shall share the glory of Him in whose name this Cathedral rises like a Psalm to heaven. And so Christianity is a structure to which all beauty belongs, as well as all massiveness—a structure crowned with the Cross and adorned within and without with images of sainthood and blazonries of unmatched historic devotion and achievement. It is a sacred edifice which shelters and illustrates the chief historic development of mankind; it is itself the story of man's redemption, through divine mercy; and it alone points, with sure promise, to the house not built with hands, eternal, in the heavens.

No other religion could be symbolized by the Cologne Cathedral. Hinduism might find its symbol in some rock-hewn temple of Hindustan, finished a thousand years ago, and now, as I hear Indian scholars saying, fast falling into decay; and Buddhism may be likened to a painted and tiled pagoda; and Islâm to some aspiring, crescent-crowned and minaretted mosque; but Christianity is the only historic structure whereon is written the whole life of humanity; the only temple of faith which sym-

bolizes the story of man's redemption; the only house of worship which shelters the peace, the trust, and the hope which are furnished by a divinely authenticated Revelation; the only sacred edifice crowned by the Cross and resplendent with the light that streams from the New Jerusalem. The proposition which I offer in this closing Lecture is this: That Christianity alone is a religion of historic facts, a system of faith not built upon a philosophy, or merely the ethical teaching of some saintly founder, but resting on what is surer and more abiding, a historic basis which has remained unshaken for nineteen hundred years. That foundation, that history, is the very life of the Christian religion, a history centering in a supernatural Person who sums up the truths and vital forces of Christianity. Any one familiar with certain forms of Oriental thought will realize that much which has been set forth in the preceding Lectures might be acknowledged and accepted without changing the mental and spiritual attitude of the Eastern thinker. He would say, and he is learning to say, "My faith is broad enough to accept truth from every source;" and so we find that Christian ideas are being taken up and swallowed by elastic and omnivorous systems. Therefore, to be true to the whole truth which Christian believers, from the beginning, have set forth, it must be shown that Christianity is fitted to become a world-wide faith, demanding not

the giving up of any spiritual truth, but the renouncing of other schemes as methods of salvation, because it, and it alone, is a religion of supernatural historic facts; the supernatural history which it has proclaimed from the first is true history. The believer in some other religion may remain outwardly loyal to it, and accept the Fatherhood of God, the humanities of Jesus, the ethics of the New Testament, except where they interfere with artificial social distinctions, the Christian doctrine of immortality, and I know not what besides; but let him accept the incarnation of God in the Jesus of the Gospels as an actual historic occurrence; let him believe that Christ came from Heaven to earth as the culmination of God's previous revelations of Himself to men; let him believe the supernatural signs which accompanied the ministry of Christ as actual events; and, if he follows his convictions, Christ Himself will be accepted as the divine, authoritative, final Teacher and only Saviour of the race. Therefore, it is supremely important in the present Lecture, to show that Christianity alone is a religion centering in such historic facts as are contained in the New Testament. It is, also, a faith set in the midst of a great history, reaching back through prophets, sages, kings, patriarchs, toward the beginning of recorded annals. It is a religion inwrought with the changing and advancing life of the most wonderful of peoples. It is the historic flower

of Judaism. "The revelation, recorded in the Bible, is a jewel which God has given to us in a setting of human history. The love of God to His people now is a continuation of that which He showed to our fathers. . . . To deny that Christianity can ultimately be traced back to such acts of revelation, taking place at a definite time in a definite cycle, involves in the last resort a denial that there is any true religion at all, or that religion is anything more than a vague subjective feeling." "Revelation itself has become a force in human conduct only by first becoming a factor in human history."[1]

But beyond these general considerations which are true and important, it is essential that we see that Christianity centers in the character, person, teachings, in the life, death, and resurrection of Jesus Christ. The facts of the Gospels, truly interpreted, make the Gospel the divine evangel which we believe is giving life to the world. The New Testament history is the life of the Christian religion, and it is a history embodied in the Person who sums up the truths and vital forces of Christianity. If Christ, as revealed in the Gospels, is a historic delusion or fabrication, then our faith is vain, and we have believed a lying legend or a delusive myth. If the historic foundations are gone, then the Christianity of the future will no more resemble the Christianity of the past than a shattered church,

[1] Appendix, Lecture VI, Note 1.

whose underlying basis has sunk into quicksands and whose walls are crumbling, resembles the Cathedral of Cologne. Take away the Gospel history, and our divine religion becomes only a scheme of human devising or a system of morals, mingling with other schemes and systems, and losing all distinctive, commanding, victorious power.

In the preceding Lectures we have been brought face to face with most commanding facts. We have found one religion, and only one, presenting the aspects of a vigorous faith in all lands and among all races. We have found the Christian religion, claiming a supernatural origin and preaching the supernatural Christ, working such effects in individual and national regeneration as to add strength to its claims. We have found a unique phenomenon in the Christian Bible, absolutely the only universal Book, unified by its doctrine of the kingdom of God and by its disclosure of the purposes of Redemption. We have found it a volume speaking with strong, clear words to the heart of every spiritual need, and adapting itself, as no other book does, both by its contents and its form, to the mental and moral peculiarities of all races. We have also seen in the Christian doctrine of God as one—as spiritual, omnipresent, holy, merciful—a God revealed through His Son as the Redeemer of the world. We have found in this Christian doctrine of the Supreme Being,

an adequate basis for a Universal Religion. We have found that Christianity presents in the Christ the Universal Man and the only Saviour. We have seen in it the completion and fulfillment of all the scattered and fragmentary ideals, hopes, and longings of the nations. And thus we have gained the right vantage-ground from which to survey the definite claim which Christianity has always made, that its record of supernaturalism is historically true. From a broad survey of humanity we have, I hope in some degree, become convinced that man needs redemption, and that we can look nowhere else, except to the Christian religion, for the satisfaction of his profoundest spiritual needs.[2] I have endeavored to make it reasonable to believe, that if God purposed to set a supernatural, authoritative seal on one religion as designed for all the world, it can only be the Christian; on any book, it can only be the Bible; on any one person, it can only be Jesus Christ; on any one doctrine concerning Himself, it can only be on the radiant, matchless elements of Christian Theism.

Christianity is the only religion now existing among men which squarely, unflinchingly, and with undisturbed serenity on the part of the great preponderating majority of its intelligent votaries and expounders, bases itself on a supernatural history. Mohammedanism, Christianity's

[2] Appendix, Lecture VI, Note 2.

chief rival in the reformation of Africa, is not in the same sense a historic religion or a religion of facts. It centers in a book of precepts, in the teachings of the Koran; and it has no supernatural story to tell as its chief message to men, like that which gives such interest and splendor and authority to the Christian Gospel. Passages can be shown from the Koran that testify to the authenticity of the Christian Scriptures, which show that prophecy and revelation are with the children of Israel, and which point to the divinity of our Lord Jesus Christ; and whenever Christianity makes any serious inroad into the citadel of Islâm, it may possibly be through the gateway of those Koranic passages which acknowledge and confirm, rather than deny and oppose, the supreme and central facts of the Christian religion. It need scarcely be said that Confucianism is not a religion centering in supernatural occurrences, but is rather a collection of instructions in regard to social ethics. Hinduism certainly does not center in any creative personality living at a definite time and miraculously revealing God's truth and love to men. It is well known that nothing is more averse to the Hindu spirit than definite history.

What has impressed itself most deeply upon the first and every succeeding generation of Christians has been the person of the historic Christ as revealed in the Gospels. The case is not similar with Buddhism, although it is indeed

more of a personal religion than the others. Buddhism is a system of ethics rather than a divine evangel. "Christ's mission, even more than His message; His deeds of love and mercy, His patient suffering, His self-sacrificing death, above all, His resurrection from the dead, and His subsequent ascension into heaven,—this was the subject-matter of the proclamation first made by His followers to the world. On the other hand, it was the system thought out by Buddha, the discourses which he delivered, and his rules for the guidance of his disciples that appeared to them of paramount importance. They thought of Him mainly as the teacher, whereas the primary conception of the early Christians was of our Lord as the Saviour, who had accomplished, not merely taught, the salvation of the world." It is well known that we have no life of Buddha. The main divisions of the Buddhist canon are discourses, the rules of discipline, and metaphysics. In the fragmentary notices of his personal history, we find that information is given "solely as an introduction to a conversation or discourse; here, as elsewhere, the system obscures the man." The gentle sage of Asia lived and died, we know not exactly when, for the date of his death is placed by some scholars in the year 543 B.C., and by others in the years 477, 430, 420, 412, or 370. The working force of Buddhism is not found in the life about which so little is known. When the early preachers of

"Nirvana and the Law," journeyed in their saffron robes from land to land, they told the world of the eight-fold path to enlightenment, of the maxims which Gautama uttered, of his regulations for the discipline of his disciples; and their reverence for the Indian saint was primarily for him as a teacher, and was not like the worshipful devotion of the early Christian for his Saviour, who came from the bosom of the Godhead to the rough and cruel deathbed of the Cross, and who, lying down in the grave, burst the stony sepulchre and came forth with the light of immortality upon his white and radiant brow.

Thus we have seen, that the Christian faith alone is proclaimed as primarily a religion of historic fact; neither Confucianism nor Buddhism nor Mohammedanism is built upon a similar foundation, and that religion, which is in many respects greater than all the other non-Christian faiths, Hinduism, is likewise unhistoric. Its sublime and mystic ideas, and its innumerable idolatries, are associated, it is true, with legends of gods and heroes, but these legends "live no longer in the faith of reason," even in the land which gave them birth, while the Christian Church, in all its great divisions, and most of its minor sects, is practically united in that historic faith which is embodied in the so-called Apostles' Creed. When men ask Christian disciples to unite with the believers in other religions on

the basis of what all have in common, or what is fundamental to all, the just answer is: "We are glad to co-operate for common, ethical purposes, and we believe the co-operation will be much larger and more fraternal than it ever has been, but what is fundamental with Christianity is that which is distinctive to it—its supernatural history." This is the one thing peculiar to our faith; it has gone to men from the beginning, it goes to men now, with a history revealing divine incarnation and redemption as verifiable facts; it presents that history as centering in a matchless person; it furnishes the amplest evidence that Jesus the Christ lived, suffered, died, and rose again, thereby laying His hands with divine authentication on His messages of mercy. It holds up the life, character, and work of One who has moulded already the mightiest nations to His will, who is to-day the supreme figure and force in the domain of religion, and who towers higher and higher above the loftiest intellects, and the largest souls. Christianity discloses the advantage of a historical over a purely philosophical faith—the advantage of authority, of interest, of adaptability, of trustworthiness, of spiritual power. Christianity, a religion of facts, is not wanting in doctrine, in ethics, and philosophy. It has a philosophy, perhaps as deep and comprehensive as that which lies in the vast world of the Hindu scriptures, and certainly much less ethereal and infinitely more consistent; and it

presents an ethics confessedly more vigorous, vitalizing, and complete than that which was taught by Buddha, the most famous of all Hindu sages. But Christianity is primarily a series of miraculous and redemptive occurrences, embodying a divinely perfect ethics, verities of celestial fragrance and potency, and all these are wrapped up and made life-giving by the divinely perfect Teacher and Redeemer who is set forth in the Gospels. I know that some scholars of our time, possessed by the philosophy which rejects the supernatural, have eliminated from their faith what has always been considered the very essence of Christianity, and have still clung affectionately to the ethics of Jesus. The scheme of Hegelianism, revised or unrevised, is to reject the supernatural in history, in order to get easy, unembarrassed sweep for its idea of growth and development. But what, after a short life, has been in Germany, England, France, America, the usual history of movements within the Church which have cast out the supernatural? Free religion, spiritualism, irreligion, rankest unbelief, and materialism, distrust of all schemes that imply God,—these are some of the natural results, appearing after a short course of development from a plan of spiritual life which denies the supernatural in Jesus and in His Church. "Without miracle and mystery, in the true religious sense, no revelation of God is thinkable." "A religion without miracle

may turn out to be a religion without God." Some have gone with their new Christian Gospel to the working people of great cities, and have accomplished something, but not much in comparision with the historic achievements of the original Gospel among the poor. There is no reason for believing that a message which can give no assurance of divine love and forgiveness, which sinks Jesus to the level of any noble philanthropist, which cannot point with any certain faith to a world of blessedness beyond, will bring to sad hearts the comfort, and to broken lives the help, of that Gospel, which is preached to-day in the thousand missions of the world's great cities.

From the beginning of Christian history until now there has been substantial agreement in the Church as to the supernatural personality of Christ, as to the signs which He and His apostles carried with them, and as to His glorious resurrection; and out of this catholic, historic faith of the Church, has sprung a certain distinctive and noble type of Christian character. It seems plain to so wise a man as Mr. Gladstone, that if you cut away this faith and destroy these roots, the distinctive type of character will soon die out. As that type is not found where Christianity has never been, why should it continue when Christianity is uprooted? Now that the Gospel of Christ has created great areas on this planet "where a decent man can live in decency,

comfort, and security, educating his children unspoiled and unpolluted; where age is reverenced, infancy protected, manhood respected, womanhood honored, and human life held in due regard,"—how do we know that when the essential elements of the Christian Gospel, as Paul and Luther, as Pascal, Chalmers, Bishop Heber, Edwards, Wesley, Thomas Arnold, Spurgeon, Robertson, Dr. Duff, and Livingstone would have deemed them, are exscinded, it will continue, age after age, to work its old-time wonders? Because a number of scholarly men and women have been led to accept a philosophy of history and nature, which forbids them to believe in the miraculous, shall we therefore call upon the Church, girding itself for triumphs to-day as never before, compassing all lands with its missionary army; shall we call upon the Church to reconstruct its theology by taking out of it what the Church, in all its branches, has always believed? Such an appeal is a summons to discord. It is asking a victorious army, in the thick of battle, to throw away its long-tried weapons and manufacture new ones. Two mistakes are made by the disciples of other religions regarding Christianity. In the first place they so look at the divisions of Christendom as to forget the spiritual and intellectual unity which prevails with regard to what is fundamental—namely, the truth of the Gospel history and the conditions of salvation. In the second place, the non-Christian faiths overrate

the weight and importance of the philosophic dissent from historic Christianity in Christian lands. Comparatively speaking that dissent represents fragments, asteroids—and not Jupiter, Saturn, and the Sun.

This conflict within the pale of Christendom, or rather within the regions where Christianity has extended itself, between faith in the historic character of the Gospels and unbelief, is not new. Every generation goes over, with more or less of repetition, the ground which has been tramped for ages, and it would seem that every wise and healthy mind, in coming to a settled belief, must take into account, at least, the general conviction of the centuries. Now the solemn voice of the Christian ages, whether it comes to us in the claim which Jesus made, that his miraculous work bore witness of Him as sent from God; or whether it be the earnest declaration of Paul in the Epistles, which even Strauss and Baur and Rénan affirm that Paul wrote within thirty years after the death of Christ, that Jesus rose from the dead; or whether it be that which comes from the early-formed and generally-accepted Apostles' Creed,—that voice, which was not smothered in the catacombs or silenced in the Colosseum; which persecution could not choke in Clement and Polycarp and Tertullian; which has sounded in Christian hymns or martyr-testimonies from the days when the smoke of heathen sacrifice rose from the seven hills by the

Tiber; and which finally burst from the lips of Chrysostom in the capital of an empire which had chosen the Cross of the Galilean peasant as its triumphal battle-sign; that solemn voice of the centuries, which breaks on our ears from the ancient Councils of Nice and Chalcedon, and from the latter assemblies of Dort and Augsburg, from Greek basilica, and Romanist temple, and Protestant cathedral; heard amid the ranks of Crusaders storming Jerusalem, and Puritans fighting for liberty on the plains of England, and Pilgrims touching the icy shores of the New World; coming to us from the cloister of the recluse and the study of the scholar, sounding beneath the storied arches of Westminster, and among the dusky tribes on distant shores, who have learned to sing the faith of all the Christian ages; that voice which breathes its grandeurs into the music of Handel's oratorios and whispers celestial solace into the heart of dying believers; a voice speaking to-day from nearly all the thousand Christian colleges of the world, and from most of its four hundred thousand pulpits, and which gives no sign of being silenced,—everywhere affirms as its grand first announcement, that the Christian Gospel is a disclosure of God manifest in the flesh, in Jesus Christ, His only Son, who lived a sinless life and displayed His divine nature and commission in miraculous signs from heaven, crowning all by His resurrection from the dead.

There are those who do not believe in the supernatural origin of Christianity, and on whom is imposed the task of explaining away the Gospel narratives on the ground of fraud or delusion; of trying to break the force of the testimony sealed with the heroic, unselfish, suffering lives and martyr deaths of those who declared that they were witnesses of Christ's supernatural signs and of His risen person. To them is given the task which has perplexed and baffled the sceptical scholarship of a hundred years. To that scholarship we owe a large debt of gratitude. It has widened our knowledge of the first century. It has removed much of error and uncertainty. It has conducted its investigations with amazing ingenuity and ample learning; but, "starting from a philosophy which forbade it to accept much of the substance of the Gospel narrative," the sceptical investigators have proved themselves often to be the least trustworthy historical critics. As Mr. Balfour has well said: "It has been a great, though common, error to describe these learned efforts as examples of the unbiased application of historic methods to historic documents. It will be more correct to say that they are endeavors, by the unstinted employment of an elaborate, critical apparatus, to force the testimony of existing records into conformity with theories, on the truth or falsity of which it is for philosophy, not history, to pronounce." The unbelievers must give a

rational account of the person of Jesus on the theory of His being a fallible, and sometimes deluded and imperfect man—an undertaking in which Renan made such a brilliantly grotesque failure—they must explain away the universal Christian faith in Christ's resurrection, a faith on which even Strauss acknowledged that the Church was built; a faith which was not destroyed by the Jewish authorities in Jerusalem, not because they were unwilling, but because they were unable. They must tell us how the early Church, with no appeal to make, like Mohammedanism, to pride and human passions, but with lowliness and purity as its distinctive virtues, and, as they assert, with no supernatural signs attesting their message, and beset by such constant and remorseless antagonism on every side, was not at once extinguished. After their failure in this undertaking (and the confusion and contradiction in their ranks, and the steady advance and conquest of historic Christianity indicate a failure), men are apparently more willing to ponder the evidences on which Christian faith is built, and which have proved so impregnable.

It is not a marvel that so many Jews and others rejected the claims of the crucified Nazarene Prophet: that so many accepted them is the wonder. "The reception of Christianity by them," it has been wisely said, "shows prejudice overcome by something, and the question is, by

what?'' The undeviating Christian faith has been that prejudice and opposition were overcome in part, at least, by the supernatural accomplishments of the early Christian message.

The survey which we have made together of the faiths of mankind, of their strange mixtures of truth and error, has indicated that man needs such a revelation from God as has come through Jesus Christ. The dim guesses of the non-Christian world have not contented the mind. The fatal deficiency, it has been said, of Plato's doctrine of immortality is ''that he does not know.'' ''We will wait,'' said Plato, ''for one, be it a God or God-inspired man, to teach us our religious duties, and as Athene, in Homer, says to Diomed, take away the darkness from our eyes.'' And again he exclaims: ''We must lay hold of the best human opinion, in order that, borne by it as on a raft, we may sail over the dangerous sea of life, unless we can find a stronger boat or some word of God which will more surely and safely carry us.'' The sacred literatures show clearly that men have needed more certain, authoritative guidance. They need to know more fully the character of God, especially in that which is hardest to credit to Him, mercy. They need to escape from the terrible guilt and slavery of sin and to find one able to deliver. They need some solace or relief from the awful pressure of human sorrow. The New Testament reveals the divine character as embodied in Jesus

Christ. It illumines and makes surer all the truths of God, dimly revealed in the light of nature.[3] It provides a remedy for the malady of sin, which the testing of centuries has shown to be adequate. It brings God home to our affections in the person of His dear Son. It lifts a future world, with all its vast and vivifying power, before the vision of the human soul. It links the practice of the most perfect ethics with devotion to the person and kingdom of a divine Redeemer. Such merciful and lofty purposes on the part of God were, not without the most reasonable warrant, accompanied by signs from heaven attesting the messenger or messengers commissioned to first teach the heavenly doctrine.

Canon Gore has defined a miracle as "an event in physical nature which makes unmistakably plain the presence and direct action of God working for a moral end."[4] "Miracles," he says, "are God's protests against man's blindness to Himself, protests in which he violates a superficial uniformity in the interests of deeper law." "If," he adds, "God is personal, if His being is better expressed in human will and character than in mechanical motion and unconscious law, miracles with adequate cause are neither impossible nor unnatural." Of course, if God is immanent in nature, a miracle cannot

[3] Appendix, Lecture VI, Note 3.

[4] Appendix, Lecture VI, Note 4.

rightly be called an interference. It is certainly irrational to say that miracles are events without an adequate cause. God is their cause, and He surely is adequate.[5] Why should any thoughtful man feel that the Author of nature can never act for moral ends on what He has created, especially if He has overwhelmingly important reasons for such action; if He wishes to show that He is working in the world not as a blind force, but as a personal will, having the highest moral ends in view? We, ourselves, for commonest practical ends, act on nature in such a way as to overcome or modify her laws. We throw a stone into the air, and temporarily overcome gravitation: we ride in a car, and forces under human control overcome inertia. As one has said: "Whoever bakes a loaf of bread brings into being a thing which the bare forces of nature, not controlled and assisted by man's will, could not have produced." If the human will may thus act, why not the divine will? Mr. Gladstone has well said: "It can be neither philosophical nor scientific to proclaim the impossibility of miracles, until philosophy or science shall have determined a limit beyond which this extraneous force of will cannot act upon or deflect the natural order."

It is unreasonable to attack miracles on the ground of their improbability, coupled with the probability that the testimony to them is un-

[5] Appendix, Lecture VI, Note 5.

trustworthy. Many improbable things are all the while taking place. Has not Whately shown that the history of Bonaparte contains a much "greater amount of gross and glaring improbabilities than any equal portion of Scripture history?" All will agree that the old Greek spoke wisely who said, "It is probable that many improbable things will happen." Our lives are filled with such events. This is a wondrous universe, and it may be no more an antecedent improbability that supernatural signs should inhere in God's revelation of His redeeming love to the world than that men two thousand miles apart should speak to each other, or that the same subtle force should light and lift and drive a car, or that Lisbon should have been suddenly destroyed by an earthquake, or that the midnight should be illumined by suns of inconceivable magnitude and unimaginable remoteness.

But we are told by Professor Huxley (and by Hume before him) that "human testimony to miracles is not to be trusted." He did not reject miracles because they are so mysterious and improbable, for, as he wrote to an English divine, "The mysteries of the Church are child's play compared to the mysteries of nature. The doctrine of the Trinity," he says, "is not more puzzling than the necessary antinomies of physical speculation; virgin procreation and resuscitation from apparent death are ordinary phenomena for the naturalist." Therefore, the only

question at issue is this: Is the testimony to the Gospel miracles conclusive; are the evidences that the Apostle told the truth sufficient to remove all reasonable doubt? And surely this question is not to be answered by impugning human testimony in general, for every one of us believes many improbable things on human testimony. Because some testimony is likely to be false are we to conclude that all testimony is? Some books are trash. Plato's Republic and Shakespeare's Tempest are some books. Therefore, these great works of the two best heads in two thousand years are trash! The scepticism which lumps together in indiscriminate condemnation and distrust the weak and doubtful testimony to the so-called miracles of mediæval times, and the testimony to our Lord's resurrection, which the Apostles sealed with their blood, is not grounded on rationality. That poetical pessimist, the late Matthew Arnold, may have concluded that historical Christianity rests on a fairly tale, but his greater father, Thomas Arnold, a man of sounder judgment, who made himself a great name in sifting the legendary from the true in the history of ancient Rome—this man, according to Dean Stanley, "placed the supernatural inspiration of the sacred writers on an imperishable historical basis." And Niebuhr wrote that "the fundamental fact of miracles must be conceded, unless we adopt the not merely incomprehensible but absurd hypothesis

that the Holiest was a deceiver and His followers either dupes or liars." But dupes or liars could not have given us such a portrait of perfect personality as shines from the Gospels. Matthew and John, the publican and the fisherman of Galilee, unless painting from life, would have left some action or omission to act to stain the fair picture of an incomparable being, "perfect beyond what the most gifted impostors could fabricate and beyond what the most enthusiastic fanatics could have dreamed." We should not be ready to eulogize every man as a philosopher, simply because he endeavors to place a miracle recorded in the Gospels, the chief book of the world, in connection with such a character as that of the Universal Man and Saviour, in connection with such a revelation of divine truth and love as that which fulfills and completes all the imperfect and scattered messages of all earth's seers and prophets; a miracle, recorded by several men, who were known to be eye-witnesses, and re-affirmed by many others who had personal knowledge of the event—men who have every air of candor and every mark of good sense, and who made this, and other similar miracles the substance of their preaching and testimony through lives of self-sacrifice ending in martyrdom; to place such a miracle, I say, on the same level of improbability or imposture with an isolated portent, recorded in some mediæval chronicle by some one who heard that such and

such a thing occurred, or claimed to have seen it, but about whose careless testimony there gathers no such a combination, such a steel-linked net of weighty probabilities, arguments, evidences, concurrent, independent, mutually supporting, confirming, and conclusive, as has been shown over and over again in connection with the Gospel narratives. To rank the resurrection of Jesus with the story of a "centaur trotting down Regent street, in London," and to compare such an isolated and monstrous and unmeaning phenomenon with the event which gave the Church of Christ its being and its hopes of immortality, and to attempt to disparage the testimony to the resurrection by asking what testimony would make the appearance of the centaur credible to us, is only to show that intellectual smartness does not always go hand in hand with moral depth and serene sagacity.

I have said before that we have no authentic life of Buddha; but we have three, and, if we add the Gospel of John, four authentic lives of Jesus the Christ. John's authorship of the fourth Gospel has been seriously attacked only in the last sixty years; and, after such defenses of its Johnanine authorship as those of Weiss, Meyer, Godet, Ewald, Lightfoot, Professor Ezra Abbott, Westcott, Sanday, and a score of others, there is every reason to believe that the author was a Christian of Jewish origin, that he was a

Jew of Palestine, that he was a contemporary of Jesus, that he was an eye-witness of what he recorded, that he was the disciple whom Jesus loved, that he was John, the son of Zebedee. Sceptical scholarship has been forced to put the proposed date of its authorship farther back than Baur thought necessary. It is not congruous with any literature which we have from the second century. And no one has answered the question, How could a book of this kind be palmed off on the churches, including the Church of Ephesus, where John lived, so soon after his death? If he did not write the Gospel that bears his name, how did these disciples in the churches come to believe he did? Eusebius was aware of no dispute regarding its authorship. Origen accounts it among the only undisputed Gospels of the Church of God under the whole heavens. There is no defect in the external evidence, and it bears the marks of being an autobiographic record of a profound and affectionate soul who had come to believe, and who desired others to believe, in the supernatural nature of the Messiah. If, as the testimony of John, it were not so powerful in establishing the celestial authority of Christ's mission, the anti-supernaturalists would not have so violently assailed it. Traveling back toward the Apostolic age, we find these four books quoted in numerous writers as the works of those whose names they bear; we find them cherished by the early Church

which had no means of knowing whence they came; we find them distinguished from other Christian literature and immeasurably superior to it; we find them affirmed to be coeval with the churches themselves; we find the same evidences, only more definite and numerous and strong, for believing them to be genuine, that we have for believing that Tacitus and Livy wrote the works which bear their names. And opening these brief, artless narratives, where the silences are as wonderful as the things said, we find, as one has written, that "they abound in allusions to places, local customs, characteristic ideas, and feelings, such as no counterfeiter, writing at a later day, could have brought into the narratives."

It was not until six hundred years after Buddha lived that the Tri-pitaka, (boxes or baskets), were committed to writing in the Pali language. In a word, as it has been said, "Buddhism knows nothing of sacred documents or a canon of Scripture contemporary with its first disciples." Professor Romanes calls our attention to the signal victory for Christianity in the great textual battle of the last hundred years, making certain the publication of the Synoptics, at least, within the first century. The early date of Paul's great Epistles was, of course, the death of the mythical theory. Moreover, myths belong to the dawn and not the decadence of nations, and the Jewish disciples, if the myth-making fancy had

been brought to life, would have created a Christ essentially different from Him who appears in the Gospels and who disapproved so many of their cherished ideals.

Now there are some things that all will admit:—that Christianity is probably the greatest fact with which the world has to do; that it had an origin; that it originated with Jesus, a man springing from a nation that was expecting a Messiah; that one Saul of Tarsus, a persecutor of Christians, was persuaded that Jesus had risen from the dead, and gave his life to publishing this new faith; that the Christians so multiplied, in spite of attacks on every hand, that in the reign of Nero, in the year sixty-four, a great number, as Tacitus tells us, were killed or tortured by that monster in Rome; that in the year 111, according to Pliny, these Christians were so numerous in Pontus and Bithynia that the heathen altars were nearly deserted, and that early in the fourth century Christianity became the religion of the Roman Empire. It is admitted, that the Gospels and the Acts are histories, giving a generally truthful account of the beginnings of Christianity, leaving out as disputed the miraculous elements. But the miraculous elements alone are adequate to account for the conquering energy of the disciple's faith and the success which followed the tremendous claims of Jesus. They would naturally belong to the powers and the mission of such a person

as Christ is represented to have been. He certainly claimed to be the divine Messiah. The claims of Buddha and Mohammed were on an infinitely lower level. He asserted supernatural authority. And how could He reveal Himself so as to be known as the Messiah, unless by some supernatural tokens, and how could the Apostles, except by the same evidences, prove His Messiahship? As one has said: "Here were no victories, no conquests, no revolutions, no surprising elevation of fortune, no achievements of valor, of strength, or of policy to appeal to, no discoveries in any art or science, no great efforts of learning or genius to produce. A Galilean peasant is announced to the world as the Divine Lawgiver. A young man of mean condition, of a private and simple life, and who had wrought no deliverance for the Jewish nation, was declared to be their Messiah. This, without ascribing to Him, at the same time, some proofs of His mission (and what other but supernatural truths could there be?), was too absurd a claim to be either imagined or attempted or credited." The system of truth which originated with a Jewish Carpenter and a few fishermen could not have made its way to such wide, early acceptance, against the hostility of Jerusalem, Athens, and Rome, against synagogue and philosophic school and armed antagonism, against all the external forces of imperial civilization, and against the obdurate wickedness of the human

heart, unless it had been accompanied by the signature of the Almighty. The conquest of Mohammedanism and Buddhism may be explained in other ways, but not that of Christianity.

In looking at the historic conditions of our faith we must not forget that these biographies, which are the literary basis of Christianity, give us the impression of truthfulness, and so strong an impression that frequently the best tonic for enfeebled faith is to read and ponder with reverent heart, these simple and self-evidencing narratives. The Gospels give no impression that the writers were either weak-minded, fanciful, or untruthful. The Church challenges attention to these records. "It is the test of Christianity's legitimate tenure, that it can encourage free inquiry into its title-deeds." These records were given to the Church in an age of civilization, of clear and searching inquiry; and the impression of truthfulness which the Gospels make is always deepened when one turns from them to read the legends of Hercules and Krishna, the grotesque stories in the sacred book of the Shinto, the confused accounts of the life of Buddha, and the accretion of myths which followed the performances of mediæval miracle-working saints or the so-called Apocryphal Gospels, where the writers give reckless scope to their fancies in ascribing fictitious marvels to Jesus of Nazareth. I scarcely see how better

witnesses of historic fact could have been chosen than those whom Jesus summoned to His side and trained for their life-mission. "They are qualified as witnesses because free from all pre-occupation with ideas and systems; they were plain men who could receive the impress of facts, who could tell a simple, plain tale, and show by their lives how much they believed it; and they were trained to be witnesses. Jesus Christ intended His Gospel to rest on facts; and in correspondence with this intention the whole stress in the Apostolic Church was laid on witness." Then remember how the evidence of the four evangelists is strengthened by the important testimony of the apostle Paul, who, in his Epistles, which are earlier than the Gospels, narrates in detail the various appearances of Christ after the resurrection, and refers to many of the chief facts of the Gospels as well known and universally received among churches reaching all the way from Italy to the heart of Asia Minor. Paul, writing in the midst of the men who knew Christ personally, nearly five hundred of whom were living witnesses of the resurrection, whose names were known and who could be found and questioned, this Apostle, in various literature which cannot be disputed, gives his mighty additional testimony to the truth of the Gospel History.

How can this universal faith in the historic character of the life and resurrection of Jesus as

we have it, this faith which permeated the early Church, be explained without granting the truth of the Gospel narrative? A recent writer has said that "several have tried their hands at a solution of the hard problem, each in turn criticising his predecessor's theory, and altogether by their mutual criticisms making the work of refuting sceptical views on this subject a comparatively easy task for the apologist." On the eve of the crucifixion the Church was virtually annihilated. The disciples were scattered, fearful, hopeless. On the day of Pentecost the Church is victorious, uplifted, having a world-victory in its heart of hopeful faith. During these fifty days "something happened" to work the mighty transformation; "something happened" to turn cowards into heroes, shirks into apostles; "something happened" to lift a company of timid, heart-broken men and women into the regenerators of mankind; whose lines of spiritual energy have gone out into all the earth, whose arms of loving force have toppled down ancient systems, girded the world with hands of splendor and lifted torches of spiritual light on the mountains of Europe, America, India, China, Japan, Africa, which have become the beacon-fires of a universal faith! What that "something" was, no Christian on the earth doubted on the day of Pentecost. The Church believed with all its heart, and proclaimed with tongues of fire, that Jesus had risen from the dead.

Primitive Christianity cannot be explained without this belief. Channing has said: "A history received by a people as true, not only gives us the testimony of the writer, but the testimony of the nation among whom it finds credit." The earliest disciples, in the capital of Judaism, appealed to the enemies of Christ for the truth of Christ's miracles; and this appeal was not contradicted by the Jews, as it unquestionably would have been had these miracles been an invention of a few followers of Christ. Peter said on the day of Pentecost, within seven weeks from the time of Christ's resurrection, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works, and wonders, and signs, which God did by Him in the midst of you, even as ye yourselves know."

In his two letters to the Church in Corinth, in his letter to the Church in Rome, in his letter to the Church in Galatia, Paul calls attention to the fact of Christ's victory over the grave as the central fact of faith and of life. The truth is that the life-blood of every book in the New Testament is the resurrection of Jesus Christ. In the four Epistles of Paul referred to, and which remorseless criticism, has left untouched, letters written within about twenty-five years of the death of Christ, letters which are, in time, as near to the resurrection of Jesus as we are to the close of the Franco-German war, Paul communi-

cates with the churches in Asia, Italy, and Greece, among whom the fact of Christ's resurrection was unchallenged. This is a part of the historic foundation on which Christendom is built. It is fortunate that men have tried to undermine it, because these attempts have not only shown the impregnability of our rock, but they have called the attention of the Church away from its ecclesiastical divisions to Him who is the unifying factor in Christendom, and who is our strength, and life, and common heritage. All the explanations by which the materialists and rationalists would explain away this supreme event, the various theories propounded and urged with subtlety and ingenuity, to the effect that Christ did not die, but that His ghastly, emaciated body, just recovering from its swoon, came forth on the third day to inspire his stricken followers and make them feel that He was the glorious Lord of Life; or that His body was stolen by the disciples, who founded the Church on fraud; or that the body was stolen by His enemies, who refused to stamp out the early faith in the resurrection, as they might easily have done, and as, in their merciless hate, they certainly would have done; or that the risen Jesus was only a fancy created by the imagination of the hysterical Mary Magdalene, or was a creature of the faith of the other disciples, who felt that their hero could not die,—all these, and other theories, do not explain; they signally fail

to account for the intense, invincible, primitive faith, and leave the early history of the Church an unsolved enigma. This may be said, even of the theory of Keim, who admits that the appearances of Christ were not hallucinations, and who claims that Jesus produced, from His spiritual state, manifestations which the Apostles and others mistook for bonâ fide corporeal manifestations! He gave them spiritual apparitions to assure them that He was still alive; sent them telegrams, as it were, and thus cheered them, and stirred in them new hope." Of course, this telegram hypothesis goes," as Dr. Bruce has said, "beyond the limits of naturalism," but the theory "has the disadvantage of being obliged to tamper with the Gospel narratives," and besides, it makes Christ responsible for deceiving his followers into believing the resurrection a historic fact. "If the resurrection be an unreality, if the body that was nailed to the tree never came forth from the tomb, why send messages that were certain to cause the apostles, and through them, the whole Christian Church, to believe a lie? Truly, this is a poor foundation to build Christendom on, a bastard supernaturalism as objectional to unbelievers as the true supernaturalism of the Catholic creed, and having the additional drawback that it offers to faith, asking for bread, a stone."

The early Church, believing with all its heart and soul in the great facts of the Gospel, would

not have braved and suffered so much for a historical uncertainty; such men and women would not have died for a guess or a ghostly vision or an idle tale. The rapid progress and triumph of the Church not only evidenced the fervor of their faith, but indirectly the truth of the history on which the Church's faith and life was founded. There probably never was so unequal a contest as that between Christianity and the Roman world. And when we ask why Christian men were so zealous and successful in spreading the new doctrine which brought them only disrepute; why they had such self-denying enthusiasm, and were pervaded by such profound faith in immortality, and in that Christ who had brought life and immortality to light; why in that age of utter selfishness, they were so loving and self-sacrificing; why they were so confident in regard to the future, when the world generally had become so sceptical; why they manifested such virtues, far above the men about them, and lived as brethren in their church-life in the midst of a hate-ridden world, and were able to mould at last the hard and cruel Roman Empire to their thoughts; we strike, immediately, their faith in that wonderful history which was the substance of their preaching, their belief in Christ's resurrection, the supreme evidence of immortality; we strike their belief in a divine Person, who was their risen and redeeming King, to whom they were bound by a deathless love, who inspired in

them every active and passive virtue, and before whose majesty all were equal and all should be loving.

Whoever, by his philosophy, denies the possibility of miracles, not only begs the question in advance, not only turns the early history of the Church "into a batch of insoluble problems," following the footsteps of men who have tried by miracles of interpretation to disprove and displace the miracles of Jesus, but he also darkens and narrows the sphere of his own thinking, the horizon of his own hopes, and gradually or suddenly robs his soul of that divinest conception of God which has ever gladdened and glorified our race, a God revealed in Him of Nazareth. But that we cannot rationally tear out the miracles is evident from the fact that they are recorded with the same air of truthfulness and utter candor with the other events; they are a chief part of books in which the writers, who are evidently not simpletons or frauds, relate many things to their own discredit, how they contended with their Master, how they quarreled, how they forsook their Leader in His hour of trouble; from the fact that when men invent the miraculous they fall into the silliness of the Apocryphal gospels, which are no more like the tone of the true ones than the Book of Mormon is like the Sermon on the Mount; from the fact that many of the recorded sayings of Christ, which are evidently genuine, involve the reality of the miracles, as

where Jesus said, "Go and tell John the blind receive their sight, the lepers are cleansed, the dead are raised up;" from the fact that while miracles were valued as signs from heaven, they were not over-valued; from the fact that the Apostles and first witnesses, having every opportunity to know the truth about Jesus, staked and gave up their lives in prolonged and solemn attestation of what they assuredly knew; from the fact that there was not among them or among the people, an easy and universal tendency to believe in the miraculous. The Apostles were slow to accept the chief of the miracles, the resurrection. The people were awe-struck by some of the miracles. "Since the world began it has not been heard that any one opened the eyes of one born blind!" "No man," said the learned and cautious Nicodemus, "can do these miracles that Thou doest, except God be with Him." There was among the Apostles no appetite for the marvelous, no spirit that would beget credulity, as is plain from the wonderful simplicity and quietness of their records. If they had been forgers, or crazy for miracles, why did they record their own failure to work a miracle, and why not connect some miracle with so marvelous and great a prophet as John the Baptist, the herald of their Messiah, whose testimony they so highly valued? We cannot tear out the miracles from the Gospels without sinking the Apostles to the level of fools or deceivers,

a conclusion which is irrational, both from what they have written, from the lives they lived, and from the incomparable grandeur of the portrait they have drawn of Jesus Christ.

A thousand Shakespeares could not have imagined such a character, and dupes and liars could not have given us such a picture of a perfect personality as shines from the evangelic pages. Those men of practical and almost prosaic minds were not equal to the work for which a hundred Dantes and Miltons would have been incompetent, that is if Christ as portrayed in the Gospels, is not true to history. That character was evidently drawn from the life, and this alone "is sufficient to demonstrate the truth of the Gospel history." His presence in it for ever vindicates its reality. It was natural that such a being as the sinless Christ, who, with all his genuine humanity, manifestly did not belong to the world; it was natural that the Holy One of Nazareth, whose touch is the life of our civilization to-day, whose spirit is the very breath of God, should do the works of the Father. Supernatural signs are the jewels which naturally adorn the brow of this celestial King. He who spake with the tenderness, the holiness, and the authority of God, and with assertions of His super-human origin and power, is to be believed when He claims to do the works of heaven.

Therefore, we conclude with Peter, that "we did not follow cunningly devised fables when we

made known to you the power and coming of our Lord Jesus Christ." And John adds: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands have handled, concerning the Word of Life —these things we write unto you," and the church, with firm voice, answers: We believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hades; the third day He arose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. We believe in the Holy Ghost, the Holy Catholic Church, the Commmunion of Saints, the Forgiveness of sins, the Resurrection of the body, and the Life Everlasting."

We believe that the forces which command the future of the world are already marshalled, and shall yet be harmonized, purified, and victorious. The creed of historic Christianity has known eighteen hundred years of discussion; it has never known defeat, and it does not purpose now to revise its doctrine by abandoning the heart and brain of the Christian confession. The Church of God, built on the Incarnation

and Resurrection, and holding from her temple's topmost spire the Cross, has seen imperial domains, and hoary superstitions, and theologies of error, and ten thousand airy speculations disappear, while she steadily expands her sheltering walls, and opens her shining gates to encompass all nations.

Oh, where are kings and empires now
Of old that went and came?
But Lord, thy Church is praying yet,
A thousand years the same.

We mark her goodly battlements,
And her foundations strong,
And hear within the solemn voice
Of her unending song.

Unshaken as eternal hills
Immovable she stands,
A mountain that shall fill the earth —
A house not made with hands!

I am grateful for the kind sympathy with which you have followed me over the mountain peaks and down into the valleys in our swift progress through this course of Lectures. I have endeavored to speak the truth in love. While setting forth the claims of Christianity, I have not intentionally done injustice to the teachings of Mohammed, to the ethics of Confucius, nor to whatever is true and beautiful in the sacred literatures of India. You will bear me witness that I have rejoiced in the excellences of doctrine taught by the prophets of many faiths. This Lectureship has endeavored to enter sympa-

thetically the heart "of the tired and dust-stained pilgrim praying earnestly to the thousand-handed goddess of mercy" at the shrines of Japan. It has looked for the true and good everywhere, and has seen in the less perfect religions prophecies of that glorious fullness of truth and grace found in the Christian Gospel. I have compared the kingdom and revelation of Christ to the majestic Cathedral of Cologne. If the great cathedral of historic Christianity, whose architecture I have described to-day, enshrines the Son of God, then it is a temple which must cover the earth. If Christianity, as revealed in the Gospels, is true, then it must become universal.

It is said that the Hindu girls make from the shell of the cocoanut a little boat, place a small lamp and flowers within it, and launch it on the Ganges. If it floats out of sight with its lamp still burning, the omen is propitious: if it sinks, the love of which it questions is ill-fated.

Float on, float on, my haunted bark! Above the midnight tide,
Bear softly o'er the waters dark the hopes that with thee glide.
Float on, float on; thy freight is flowers, and every flower reveals
The dreaming of my lonely hours, the hope my spirit feels.

Float on, float on, thou shining lamp! The light of love is there;
If lost beneath the waters deep, that love must then despair.
Float on; beneath the moonlight float the sacred billows o'er.
Ah! some kind spirit guides my boat, for it hath gained the shore!

So Christian love has sent out its boat upon the Ganges and upon all the streams which glide by the mosques and temples and tombs of the land of the sun. The lamp of God's word is within that bark. It has been tossed on many rough waves, it has seen buried beneath the waters many saintly souls; but it is surely guarded by Him who held of old the seven stars in His right hand, and who walketh now among the seven golden candlesticks of the churches. It shall touch millennial shores.

THE WORLD'S PARLIAMENT OF RELIGIONS.

God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is acceptable to Him. Acts x. 35.

Not many events a century hence will be found to have exerted a more wide-spread influence than this coming together of the representatives of the world's religions.—President William R. Harper, D.D.

I can think of nothing more impressive than such an assemblage of the representatives of all the children of our Heavenly Father, convened to tell each other what witness he has given them of Himself, what light He has afforded them in the awful mysteries of life and death.—Whittier.

I dreamed
That stone by stone I reared a sacred fane,
A temple; neither Pagod, Mosque, nor Church,
But loftier, simpler, always open-doored
To every breath from Heaven; and Truth and Peace
And Love and Justice came and dwelt therein.
—Tennyson "Akbar's Dream."

The results of this gathering will be more manifold than any single eye can trace; interest has been aroused, sympathy evoked, truth brought to light, devotion quickened, and the immense fact of the practical universality of religion and the vast diffusion of certain great primary elements of faith has received a demonstration of significance such as it never won before.—Professor J. Estlin Carpenter, D.D., Oxford.

SEVENTH LECTURE.

THE WORLD'S PARLIAMENT OF RELIGIONS.*

It has been my pleasure to speak to many hundreds of the Native Christians of India who represent in so large a measure the future of this wondrous land. When I remember the environments of their lives, the inherited prejudices, the tyrannical caste-customs, the atmosphere of superstition and hostility, I regard these Christian communities as more wonderful exhibitions of the power of God, our gracious Father and Creator, than the majestic heights of the Himalayas; and I deem it one of the chief privileges of my visit to India that I am able in any measure to bring encouragement and inspiration to these, my fellow-disciples, whose allegiance to Christ has often shown itself heroic.

There is one theme of constant and vital interest to the people of India on which I have frequently spoken in other cities, and which is to be the subject of my remarks to-night. Having given time during four years to promoting, organizing, and conducting the Parliament of Re-

*An address before the Native Christian Conference of Madras.

ligions, and to preparing and publishing its proceedings, and having had occasion and opportunity to read what has been written about that meeting, in all parts of the world, I am able to speak of its purposes, spirit, and result with accurate knowledge. It seems important that correct information should be diffused, since misleading and ridiculously inaccurate reports are in some places current. At the very outset let it be understood that Christian America, as represented by most of the leading Christian journals, and the great body of her more eminent Christian scholars, has approved the Parliament from its inception until now. Nothing would appear more absurd to well-informed people in my own land and in Great Britain than the assertion that churches had been closed and Christian faith shaken by the advocacy in Western Christendom of the claims of Oriental faiths. There is nothing more grotesque and ridiculous in any of the mythologies than the rumors as to the wide acceptance in America and England of Oriental philosophies as substitutes for Christianity. The courtesy and curiosity of the American people have been misunderstood. The apostles of non-Christian faiths have been received with interest and with admiration, and they have done something to quicken a desire for further knowledge of Eastern modes of thought. I believe that America will always be hospitable to persons and to ideas. But to affirm that American Christianity

has been shaken by the Eastern speakers at the Parliament of Religions is as absurdly incredible to every one who knows, as to say that a child's hand has pushed back the current of the Ganges. Almost a half-million new members last year espoused the cause of Christ in the Protestant churches of the United States. The progress of the Christian faith in America has been as marked as ever before. And the interest in foreign missions and the willingness to give were never greater. And I have yet to hear that, notwithstanding the recent revival of Hinduism, Christian progress in India has been less marked than formerly. I believe, with one of the Arcot missionaries, that the revival of Hinduism is "a hopeful rather than a discouraging sign." Spiritual lethargy "has at last yielded to the powerful influence of Christianity, and it is only natural that waking from their long sleep they should first turn to the old religion to satisfy their spiritual wants." I have believed, and I am glad to find my faith shared by so many missionaries, that we should joyfully and thankfully recognize all elements of truth and goodness discoverable in Hinduism, Buddhism, and Islâm. The sympathetic method of approach is Pauline, —wise, necessary, and fruitful of best results.

The Parliament of Religions should be looked at with no narrow or one-sided vision. It should not be judged solely from what we deem the accuracy or inaccuracy, the worthiness or the

unworthiness, of the representation made in Chicago by the advocate of that particular non-Christian faith in which we are most interested. It should be considered in a large way, with a full knowledge of its generous and lofty purposes, its noble constituency made up of men and women of many nations, the full reports of its public proceedings, and a wide acquaintance with its chief results.

The Parliament of Religions was not like the Emperor Asoka's conference, a meeting of Indian Buddhists only; it was not like the Emperor Akbar's little debating society, where rival priests of several faiths contended before him, like mediæval knights, in no spirit of fellowship and fraternity, each anxious for an imperial verdict in his favor.[1] The Parliament was the first meeting in history where the representatives of the world's chief religions, coming from many lands, conferred together in a great public assembly, with full liberty to utter their deepest thoughts and convictions with the assurance of a calm and sympathetic hearing. The objects proposed for this meeting by those who conducted it, were so large and generous as to win the favor of thousands of the leading minds among many nations and many faiths. Chief Rabbi Adler, of Great Britain, suggested the words of the prophet Micah, as the motto for the meeting, "Have we not all one Father? Hath not

[1] Appendix, Lecture VII, Note 1.

one God created us?" The Christian scholars who co-operated with the Parliament, often quoted the words of the Apostle Peter: "I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is acceptable to Him." Christian theologians of wide knowledge, beholding the elements of good in all religions, remembered the declaration made in the Fourth Gospel, that Christ is the original light, enlightening every man that cometh into the world. We believe that God is the God, not only of one people, but of all peoples; that He is the loving Father of all mankind; and that His children, more or less enlightened, should live together, and therefore have the privilege of meeting together as brethren. Those of us who devoutly hold to the supremacy and sufficiency of Christianity, the Christianity of Christ, took for our guide the courteous and sympathetic spirit of the Apostle Paul when he addressed the non-Christian thinkers of Athens.

Among the objects proposed for the Parliament were these: To deepen the spirit of human brotherhood without fostering any temper of indifferentism; to show men what are the common truths of different religions; to set forth the distinctive truths of each; to inquire what light one religion may throw upon another; to indicate the foundations of theism and the reasons for faith in immortality; and to strengthen

the forces adverse to materialism. Here was surely a large field into which Christianity might enter with joyful and exultant confidence. It is no wonder that with such ideas and purposes the organizers of the Congress secured the adhesion of many of the foremost men of Christendom, including Christian statesmen, like Mr. Gladstone, leading divines of all Christian nations, missionaries and missionary secretaries of high repute, Christian poets like Tennyson and Whittier, and many eminent ecclesiastics, including the Roman Catholic hierarchy of America, and twenty-three Bishops of the Anglican Communion.[2] With these ideas and feelings the promoters of this great religious council toiled on year after year, finding helpers in nearly all lands, and nowhere more earnest and generous-hearted friends than in India, among men belonging to different Confessions. On the eleventh of September, 1893, our labors and hopes reached their fulfillment. With representatives of ten religions gathered beneath one roof, and with a Catholic Cardinal repeating the universal prayer of the world's Saviour, the Parliament opened. It was indeed a meeting of brotherhood, where "the Brahman forgot his caste, and the Catholic was chiefly conscious of his catholicity;" and where in the audience "the variety of interests, faiths, ranks, and races was as great as that found on the platform." As the representatives of

[2] Appendix, Lecture VII, Note 2.

China, Japan, Russia, Germany, Hindustan, Sweden, and Norway, Greece, France, Africa, the United States, and the all-clasping Empire of Great Britain, from England to India and New Zealand, uttered their thoughts and feelings, multitudes entered anew into the spirit of the Nazarene Prophet, who seemed always to include the whole world in His purpose and affection. Nearly all great events to-day are the result of the ages which have preceded, but the special preparations for this meeting were the almost universal prevalence of Christian missions, the rise and study of comparative religion, the wide use of the English language making such a conference possible, international facilities for travel, the attractive opportunity afforded by a World's Exposition, much hard work, extending over more than three years, and ample religious freedom in America. So-called liberal Christians naturally looked upon it as one of their triumphs, but they alone could not have gained the co-operation of historic Christendom. Liberal-minded Jews saw in it the fulfilment of the prophecy that the knowledge of Jehovah should cover the earth, but Judaism alone could not have achieved a convention of Christians. The Brahmo-Somaj of India regarded the Parliament as fulfilling the ideas of the New Dispensation,[3] but the Brahmo-Somaj would have been unable to draw together the representatives of the great faiths. No

[3] Appendix, Lecture VII, Note 3.

Christian missionary society could have achieved the Parliament, for the fear of aggressive propagandism would have kept out the non-Christian world. No ecclesiastical body in Christendom, whether Catholic, Greek, Anglican, or Lutheran, could have assembled the Parliament. No kingly and imperial government in which the church and state are united could have gathered it, and no republican government, where church and state are separated, would have deemed it a part of its office to summon it. But, as one element of an international exposition, and controlled by a generous-minded and representative committee under no ecclesiastical dictation, appealing in the spirit of fraternity to high-minded individuals, the Parliament was possible, and was actualized.

I believe that the forces which, working through ages, culminated in this conference of the world's faiths are the intellectual and spiritual movements which make the Gulf Stream of history. These forces come, as I believe, from the Bible, which is the text-book of a universal religion; they come from the Christ, the Unifier of Humanity, who offered Himself for the life of the whole world; these forces are linked with that growing spirit of brotherhood which is breaking down the walls of caste and of national antipathy. And when on that September morning the hopes and toils of years were realized, and the President of the World's Congress

Auxiliary and the President of the Columbian Exposition, accompanied by a Catholic Cardinal of America, and a Catholic Archbishop from New Zealand, and a Greek Archbishop from Zante, by representatives of the imperial government of China, by Buddhist priests and scholars from Ceylon and Japan, by representatives of the Brahmo-Somaj of India, by missionaries of the Orient, by Mohammedans, Hindus, and Jains, by a Russian and an African prince, by a high priest of Shintoism, and by a score of the representative men and women of America, entered the hall of Columbus and joined in an act of common worship to Almighty God; when the immense assembly sang

> Before Jehovah's awful throne,
> Ye nations bow with sacred joy;
> Know that the Lord is God alone;
> He can create, and He destroy

thousands realized that they were present at a never-to-be-forgotten event in human history. A Christian divine and philosopher has written: "It was the greatest experience of my life. I never expect a repetition of the sight and the thrill of that opening morning hour until I stand before the throne above."[4] For seventeen days the Parliament continued. One hundred and fifty thousand people attended its sessions. It was full of the highest religious enthusiasm from first to last. At times the scenes were Pente-

[4] Appendix, Lecture VII, Note 4.

costal. Principal Grant, of Queen's University, Kingston, Canada, writes: "The spirit of the Parliament of Religions was the spirit of Jesus Christ. As 'the spectator of all time and of all existence,' He alone perfectly realized Plato's ideal of a philosopher. He saw in vision all nations gathered before His tribunal. Looking back on all the prophets, He says, 'They wrote of me.' Looking forward, He says, 'I am with you to the end of the world.' He always occupied that high point of view, the best of us only for a moment. But on the morning the Parliament opened and the representatives of humanity met together to tell one another what God had done for their souls, or how they had been groping for Him, with the sole object that all should share as brothers in the rich inheritance of His grace, we stood for some hours on the Mount of Vision. What an object-lesson to the world that the spiritual is the highest, or rather the only possible, interpretation of the universe."

The Parliament, through its literature, has done something to widen the world's interest in universal religion. What study should broaden the bounds of intellectual and moral sympathy like this? Should it not give to the heart an expansion like that which astronomy has given to the brain? We, ourselves, are heirs of all that has been; we feel the touch of hands which became dust when Nineveh was destroyed, and hear the sound of pathetic voices that were

stilled before the Argive keels grated on the shores of Ilium or the Aryan races made their way to the plains of India. The sceptered spirits of the Past rule us from urns older than the Druidic circles of Stonehenge, or the rock-hewn temples of Elephanta, from urns as ancient as the burial-places of the Egyptian dead.

And the study of religion in its entirety should be a mighty re-enforcement to faith. The spiritual facts and problems, in their majesty and universality, must awe the careless mind into reverence and rebuke the shallow skepticism, which dismisses the greatest fact of man's development as a baseless superstition. History itself is an unsolved problem without God, who is the interpreter as well as the director of human progress. If we leave out the Divine Providence, what can it be but an evolution with no eternal intelligence, no infinite energy, no all-wise and fore-seeing purpose back of it? And surely history reaches not its highest worth until it rises to God. Some of its chief records must be erased if we omit the names of Abraham and Moses, of David, Isaiah, and Socrates, of Paul and John, of Confucius and Buddha and Mohammed, of Constantine and Athanasius, of Charlemagne and Bernard, of Luther and Cromwell, and the mighty muster-roll of the sages, prophets and heroes of faith. If religion is simply a fading superstition, how does it happen that it maintains its hold and makes its swiftest

progress in an age of scientific knowledge, like our own? Mr. Kidd informs us that there is no tendency whatever to eliminate the super-rational element from religions. One who was acquainted with the British Association for the Advancement of Science under forty-one different presidents, said of them, after examining their religious positions, that "The figures indicate that religious faith, rather than unbelief, has characterized the leading men of the Association." And a well-known expounder of evolution has written that science, "instead of robbing the world of God has done more than all the philosophies and natural theologies of the past to sustain and enrich the theistic conception."

The Parliament gave mankind the first opportunity of studying religion, not in its fragments, but in its entirety, as represented in one historic assemblage. The impression which it made and is making on the unbelieving and secular world is salutary. The Columbian Exposition, which accentuated the material glories of modern civilization, needed the Parliament of Religions to bring the human mind back to the great world of the Spirit. Many regretfully remember that the architectural splendors of the Columbian Fair have nearly all vanished. But the Parliament of Religions has just begun to live. As one has said: "It fitted into the growing consciousness of Christianity and the race. It has become one of the milestones in humanity's

progress." "In a quite unexampled way," writes President Warren, of the Boston University, "it helped, if it did not force every body of religionists in the world to come to a sharper consciousness of the defects and weaknesses of its own system, so far as it is at present actualized. This was a gain to all, and especially a gain to the cause of spiritual ideals the world over." One of the acutest philosophical thinkers of America, Professor John Bascom, has written: "No religious faith can be perfectly understood by its several items of belief alone. We must understand the hold which a belief has on the minds of those who have thoroughly absorbed it. It is from this point of view that a Parliament of Religions becomes so instructive. It brings together those who can offer in their most vital forms the faiths of the world, and so enables us to measure the spiritual forces operative among men." "The Parliament," writes Professor Bruce, of Glasgow, "may help to dispel pessimistic ideas of ethnic religions, and suggest the desirableness of conducting mission work in the sympathetic spirit of the Pauline thought, 'God not far from every one of us'."

An American missionary in Constantinople has truly described the idea which pervaded the Congress as this: "That every form and development of religious faith and cultus should have a candid hearing, be understood, and its adherents treated with respect, courtesy, and affection;

also that Christianity should be choked down no man's throat, but that all men should be invited to receive it for their good, intelligently invited to an intelligent reception."

Professor Thayer, of Harvard University, writes: "The very conception of such a gathering as the Parliament is a product of the Christian Religion. It could hardly have originated under any other faith. So far from involving peril to a genuine and intelligent believer in Christianity, it affords him the readiest help in appreciating the greatness of his Christian inheritance. Only by a comparison can superiority be discovered. Only by comparison can the latent resources of truth, fellowship, of service, resident in the Gospel, come to recognition. Only by learning the best about the ethnic faiths, can the Christian missionary show how much that is better than their best he has to offer. The headshakings of over-timid believers make one long for a repetition of Peter's vision and Paul's sermon; that the Church may be taught once more that there is something commendable even in heathen religiosity. Such lessons will no more chill missionary zeal in the nineteenth century than they did in the first."

We are conscious that vast progress in the education of humanity has glorified the last hundred years. Men have come to a broader conception of human rights and duties. The individual is more highly regarded, and, at the same

time, a false and selfish individualism is rejected. Divided and scattered peoples of one race have been brought into national unity, and the nations which make up Western Christendom have combined for the suppression of great evils like the slave-trade. Men are taking the whole globe into their minds and studies and plans. The age of isolation is passing away. International expositions have helped to break down the barriers of ignorance, antipathy, and prejudice. How the bounds of fraternity have been enlarged! Humanity, though sundered by oceans and languages, and widely differing forms of religion, is, after all, a unit. The literatures of the great historic faiths are more and more studied in the spirit which would employ only the agencies of light and love. Those of us who believe that we cherish a faith which has just claims to universalism, which gathers into itself all the elements of truth and power which lie scattered and largely ineffective in other religions, are learning that the best propagandism is that which has love, tolerance, and sympathy at the heart of it.

Professor James Orr, of Edinburgh, has written: "I cannot imagine that anything but good can come from the appearance of the representatives of the great religions of the world on a free platform, with full liberty to each to state its views and claims on the homage of mankind, provided it be understood that there is no neces-

sary abating on the part of any, of what may be held to be its exclusive title to acceptance. Christianity should, least of all, shrink from such an ordeal and should welcome the opportunity of a world-wide audience." It was the spirit of fraternity which succeeded in bringing together, in 1893, such widely separated exponents of religion. "Enemies simply met and discovered that they were brothers who had one Father in heaven." To dwell on the deep, tender feelings awakened by the presence at the Parliament of the truth-seekers of the Orient, earnest, heart-hungry, believing that they had much to teach as well as something to learn, their "faces set toward God, and with some message from God;" to recall the emotions awakened during the great opening and closing hours of the Parliament, would be to indulge in what many would deem a sentimental rhapsody; but it is not rhapsody to say that "the age of isolation and hatred has passed, and the age of toleration and scientific comparison has come." Kindlier feelings were certainly engendered at the Parliament, and many who looked upon this meeting as a noble humanitarian measure believe, that by it prejudices were removed and certain results to civilization made possible. Without concession, without any attempt to treat all religions as equally meritorious, without any compromise of any system of faith and worship, with no idea of finding or founding any new world-religion, with

equal freedom gladly accorded to all races and both sexes—the sessions of the Parliament continued in practically unbroken harmony. There was much significance to human brotherhood in the daily recital of the Lord's Prayer, though the unity of the Parliament was that of spirit rather than creed.[5] If this meeting simply effected a wider diffusion of brotherliness, it deserves, as the London Daily Telegraph has said, "a place among the notable events of our age." It was certainly a protest against the exclusiveness of feeling, the ignorant pride, the ecclesiastical aloofness, and the dogmatic haughtiness which often prevail.

The world will not soon forget how the venerated Dr. Schaff declared his resolution to speak at the Parliament a last word in favor of Christian unity. "He was a prophet," writes Professor Comba, from Rome, "for this word of his was his swan song." One of the chief ideas which the Parliament made luminous was a reunited Christendom, the preparation for a Christianized world. Since all the religions found, as Castelar has said, "a common ground in Christianity," and since inevitably the best religion must come to the foreground, may we not look to see the lines of human progress centering more and more in Christ?

It has often been remarked that little sectarianism was preached at the Parliament. There

[5] Appendix, Lecture VII, Note 5.

Christendom proclaimed its Master. Inevitably this meeting, which furnished the prophecy of a reunited church, has had large effect on many minds. Discussions of reunion have been increasingly rife. Archbishop Keane says that Americans are over-eager for speedy results, and he is almost content with saying that "the Parliament accomplished itself." But facts lead to results in the world of the spirit. Feelings are changed, and then convictions. "The solemn charge which the Parliament preaches to all true believers is a return to the primitive unity of Christians as a condition precedent to the conversion of the world." With this faith in their hearts, men are active along various lines. The results may be far off, but they are certain.

But to me, one of the chief results of the Parliament relates to Christian missions. While modifying some popular views of the Oriental faiths, it is promoting a new and humaner interest in foreign missions by making the ethnic systems more real and also more definite to many minds, by showing Christians that these faiths are far from dead, though they may have little life-giving power over their adherents; by setting before the Christian world the magnitude of the task that it has undertaken; by teaching that it must make its swifter and wider advances in the future by a better understanding and a larger sympathy, rather than by contemptuous hostility and bigoted exclusiveness. No intelli-

gent believer in Christian missions has had his faith shaken by the stories, some of them almost fairy stories, which two or three of the delegates to the Parliament related. No phenomenon of the century has, on the whole, been more remarkable than the Christian uprising in Europe and America, to give the Gospel to all lands, and nothing has given me more satisfaction in the work which I endeavored to do for the glory of God through this Parliament, than the warm approval coming from scores of leading missionary scholars.

We welcomed the best which the non-Christian religions could say for themselves. There was an able delegation of Buddhist priests, there were eloquent representatives of the Brahmo-Samaj, there were scores of able expounders of Judaism, there were excellent papers read in praise of Parsiism and Tauism, there were speeches in eulogy of Islâm, there was an extremely elaborate and learned exposition of Confucianism, there were papers on Hinduism by orthodox Hindus who could not be present, and there was a very interesting and eloquent oration on Hinduism by one who was able to address the Parliament in person—an oration which has had many echoes and many criticisms. But whoever takes pains to read the proceedings of the Parliament will discover that the meeting "was a great Christian demonstration with a non-Christian section which added color and picturesque effect.

The Parliament was distinctively Christian in its spirit, conceptions, prayers, doxologies, benedictions, and in its prevailing language, arguments, and faith. Only Christianity proclaimed itself the missionary and absolute religion with the world for its field. No Christian struck his colors nor allowed himself to be compromised by the presence of men of other faiths."

I have the widest possible acquaintance with the effects of that meeting on American Christianity; and I know that it was very generally felt and said by Christian ministers, journalists, and teachers, that the Christianity of Christ displayed its glorious supremacy, its peerless character from first to last, and some went so far as to affirm that the non-Christian religions would never be willing to appear again in a great world-congress, and show their little tapers by the side of Christianity's solar orb. My own conviction was strong from the beginning, and grew stronger with the progress of the Parliament, that the best which the non-Christian faiths could say for themselves would only make more conspicuous the supereminence of Christ. Such I believe, was the conviction of every Christian missionary who took part in the Parliament. The published proceedings of the meeting were described to me by a leading student of Comparative Theology as one of the best books in recent years on the evidences of Christianity. It is commended to

Christian theological students as such. The spirit, the prayers, hymns, and main arguments of this Congress were Christian. When, at the closing meeting, one speaker ventured to suggest that no religion should henceforth seek to make converts of the others, the strange remark received applause from only one person. That great audience, at the closing session, was thrilled by the Hallelujah Chorus and the prophecy which was sung, "The kingdoms of this world shall become the kingdom of our Lord and of His Christ," seemed to them more certain than ever to be realized. After the final meeting, the vice-president of a leading foreign missionary society sent to me his thanks for the services which I had rendered to Christianity, as he believed, by the Parliament of Religions. I have never heard of a single Christian minister who was disturbed in his faith or who gave up his work on account of the Parliament. But I do know that Christianity in America has made steady and strong and rapid advances in the last three years, that willingness to give to foreign missions has been as great as ever, and I do know that the forms of Oriental speculation have scarcely made a ripple on the deep surface of our Western life. When the Parliament closed, I, with others, affirmed that it would give a new impetus to Christian missions. Mr. Mozoomdar said: "I regard Christ as an essential factor in the future of India;" and we who have been

trained in Christian lands agree with Christians here that Christ is the essential factor in India's coming regeneration. The Parliament's logical outcome, as Dr. Joseph Cook has written, will be the "exaltation of Christianity as the Sun, compared with which all alien faiths are only candles."

"The Parliament," says Mr. Slater, of Bangalore, "cannot fail to broaden the thoughts of all reflecting Christians and influence for good the spirit of foreign missions. It must tell, and has already told, in the direction of greater courtesy and wider toleration and fraternity." He also says that the Parliament shows conclusively that Christianity holds the future in its hand. The venerated Dr. Cyrus Hamlin has pronounced this effort to bring together all the religions of the world on the common plane of the brotherhood of man a "noble humanitarian measure." "Much good has already resulted," says Dr. Wherry, for twenty years a Presbyterian missionary in India, "and more good will result in the future." "The Parliament," says that St. Paul among Syrian missionaries, Dr. Henry H. Jessup, "has awakened thought, stimulated investigation, stirred up criticism, given light where light was needed, shown the weakness and impotence of the non-Christian systems, given Christianity an opportunity to show its supreme excellence, and brought the Church of Christ face to face with those who were afar off and

almost unknown. Christian missions have found new justification and a new quickening." "I believe," says Dr. Dennis, of Syria, "that the Parliament will be for the establishment of Christianity." And that noble missionary scholar, Dr. Post, writes his conviction that "the outcome of our Parliament will be for the furtherance of the Gospel." "The Church of Christ," says Dr. De Forest, of Japan, "is now on a better basis for the intelligent prosecution of mission work." "So far from abnegating the supremacy of Christianity," says Dr. Martin, of the Imperial University of Peking, "the Parliament exemplifies the attitude Christianity must assume to win recognition." And the Rev. Gilbert Reid says: "While a few from non-Christian lands may misinterpret the Parliament, the majority will be drawn by the broad, sympathetic attitude of Christians, and will continue to be influenced by the same spirit." I have received one testimonial to the Parliament which I deem of greater weight than all the adverse criticisms which it has been my fortune to read.[6] The Rev. Daniel McGilvary, the able and veteran missionary among the Laos, writes: "The Parliament of Religions, from its inception, commended itself to my judgment. Besides attending all its sessions, I have read all that I have seen written for and against it, and that judgment remains unchanged. Its records will ever

[6] Appendix, Lecture VII, note 6.

remain a thesaurus from which missionaries and students will draw on all the subjects embraced in its broad range." When we consider the high character, conservative wisdom, and broad experience of this missionary, his knowledge of the Buddhist world in which he lives, and his accurate and perfect understanding of the spirit which pervaded the Congress, these words are entitled to the weight and rank which I have given them.

The Parliament speaks to Christians with a brave and cheerful voice, bidding us to be full of hope and love and brotherhood, bidding us to emphasize those essentials of truth by which the world is to be saved, rather than those non-essentials by which it is liable to be lost. The Parliament was not founded on the false theory that all religions are equally good. It was founded on the spirit of Christian courtesy, and also on the rock of absolute sincerity in the maintenance of individual convictions. Nothing could be further from the facts than the contention that all the representatives of religion were welcomed "as equally inspired and equally sufficient prophets and teachers in things sacred and divine." "Superficial people," writes Professor Bruce, of Scotland, "might carry away the impression that it put all religions on a level. The truth, however, is that it simply gave the religions of the world an opportunity of being compared, one with another, on their merits."

"That Christianity," says Dr. Dennis, formerly a secretary of the American Presbyterian Board of Foreign Missions, "has a right to command, is true; but has it not the right also to discuss, compare, and persuade? God says, even to offending sinners, 'Come, let us reason together.'" "I do not understand," he adds, "that Christianity ever resigned the purpose and hope of both influencing and convincing men through the Parliament of Religions."

Much might be rightly said of the high character and ability of many of those who composed this assembly. If I were asked to-day to name a score and more of those who seem to me now to have been the chief and most powerful personalities in that Congress, the list would include, besides several professors from the University of Chicago and a strong delegation from Japan, the Catholic Archbishop Keane, who organized the Catholic forces most ably, and proved himself catholic-hearted on every day of the Parliament and in every relation with men who differed from him; the Archbishop of Zante, an impressive orator and great-hearted speaker, whose sudden death, shortly after his return, has sorrowed many hearts; Dr. George Dana Boardman, of Philadelphia, almost always present at the meetings, and a gracious influence everywhere; the late Dr. Philip Schaff, the eminent historian, whose address on the "Reunion of Christendom" has been called apos-

tolic; Mr. Mozoomdar, the leader of the Brahmo-Somaj, a man of great eloquence and spiritual power; Dr. Joseph Cook, a critic of the Parliament during many of its days, and its powerful champion since; Rev. George T. Candlin, the English missionary from China, who spoke so persuasively for Christian unity in missionary fields, and who found the Parliament had become an epoch in his intellectual life; the Honorable Pung Quang Yu, the learned representative of Confucianism, Mr. Dharmapala, the gentle Buddhist of Ceylon, whose heart still lingers in America, to which he has returned, and who writes most discouragingly of the lethargic spirit of the Buddhist priests, and who says that "if Christians would include kindness to animals in their programme, he would be glad to close his life as a preacher of Jesus;" Prince Wolkonsky of Russia, whose voice was heard on three occasions, always with acceptance; Mr. Hirai, the Japanese orator, whose stern denunciation of the sins of Christian people, evoked the applause of Christian auditors; the orator of philosophic Hinduism now welcomed back to India; Washington Gladden, who spoke on the social problem with a divine fire which ought to burn down the barriers of un-Christian separations and inspire the disciples of Jesus to co-operative labors for the common good; Dr. Washburn, of Constantinople, who expounded the Mohammedan question with rare wisdom, and

whose writings in behalf of the Parliament have had a wide influence; Cardinal Gibbons, who won may hearts when he thanked God that there is one platform on which we all stand united—the platform of charity, of humanity, of benevolence; Rabbi Gottheil, of New York, who gave such an eloquent eulogy of Moses, and who considered it the glory and reward of his life to be able to speak in such an assembly of the man who had been light, strength, and inspiration to him from childhood; Colonel Thomas W. Higginson, who so skillfully turned the minds of his hearers from theological to less speculative and more practical questions; Professor Peabody, of Harvard, who spoke of Christ as the greatest Individualist and the greatest Socialist of history; Lyman Abbott, of New York, who eulogized religion as the essential foundation of all religions; Dr. Alger, of Boston, who pointed out with wonderful philosophic insight the necessary steps toward the spiritual reunion of mankind; Dr. Pentecost, of London, who preached the Gospel at a Parliament of Religions with the same aggressive fearlessness that he employed in addressing the college students of Calcutta; Dr. Momerie, the able and brilliant expounder of Christian Theism; Mrs. Julia Ward Howe, whose words seemed a benediction; Robert A. Hume, one of the broadest-minded and most earnest of our Indian missionaries; Rev. B. Fay Mills, the evangelist, who, after

speaking of Christ as the world's Saviour, wrought his great audience into a fervor of Christian feeling which brought many of them to their feet; and Bishop Dudley, of Kentucky, who preached the historic Christ with such majestic faith and personal enthusiasm of devout feeling that he strengthened the confidence of multitudes that Christ alone is equal to the task of redeeming humanity.

No meeting like that which I am describing, however carefully planned, will be devoid of mistake. The Parliament of 1893 was conducted by men who did the best that could be done under very difficult circumstances. They believed that, though some unfortunate misconceptions would inevitably result, the undertaking was well worth the risk; and their expectations have been more than fulfilled. Thinking of the welcome that the Parliament of Religions has opened to me in India—to me with a distinctively Christian message—I am reminded of what the Catholic Professor of Comparative Religion at Louvain, Belgium, Mgr. D'Harlez, has recently said of the Parliament, that it was " a good way to promote the knowledge of truth, to assemble men of all creeds under the sky in a princely assemblage, so as to conciliate the minds of men who are hostile to each other because of a thousand misconceptions and prejudices or hereditary, secular conflicts, and to make them acknowledge that they are all the children of

one Celestial Father and Creator. This is the best means for the propagation of the true religion; this is a canal digged for the flowing of water from the purest sources. And now the missionary who enters into a heathen country is no more an enemy, not even a stranger, but a brother who comes to bring light into the land and preach the common Father of mankind." "If," he says, "subsequent sessions of the Parliament are to be fruitful, it must be under the condition that they deviate not from the original aim and do not serve the purpose of religious indifference."

Bishop Vincent wrote me not long ago of his sympathy with the Parliament, and said: "I hope that similar gatherings may take place in connection with the French Exposition of 1900. Only the systems which are conscious of weakness can be afraid of an open statement concerning their own views and concerning the views of those schools which they regard as rival or antagonistic. There may be temporary embarrassment occasioned by the full publication of such varied views, but thereby investigation and careful comparison must be promoted. All honest and inquiring souls will see a large measure of truth as the result of such investigation." I have strong hope that a second Parliament will take place in Paris. The Catholic hierarchy of America favors the second, as it did the first. The Catholic leaders of Europe are generally

hostile to the second as they were to the first; but there are Catholic laymen of great influence in France, who may achieve another congress of the creeds.

The first Parliament has given an impetus to the study of comparative theology, which is in truth "the demonstration of Christianity." It has led to the founding of two international Lectureships, one in America and one in India. It has widened the bounds of human fraternity; it is fortifying timid souls in regard to the right and wisdom of liberty in thought and expression; it is clarifying many minds in regard to the nature of the non-Christian faiths; it is deepening, in Western lands, the general Christian interest in non-Christian nations; and it will bring before millions in the Orient the more truthful and beautiful aspects of Christianity.

I think that nearly all will agree with me in thinking the Congress was a notable event for the African, whose manhood was fully recognized; for the Jew, who has suffered various forms of persecution; for the Liberal, who saw the truths for which he had specially contended grandly recognized; for the Roman Catholic, who came out into a new atmosphere and gained from theological opponents new admiration and respect; for woman, for there she secured the largest recognition of her intellectual rights ever granted. It was a great event for the social reformer and the advocate of international justice;

for the Parliament was unanimous in denouncing the selfishness of modern society, and the iniquity of the opium trade and the rum traffic; for the Buddhist, the Hindu, and the Confucian, who were permitted to interpret their own faiths in the Parliament of Man; for the orthodox Protestant, whose heart and intellect were expanded, and whose faith in the Gospel of God's grace was strengthened by the words and scenes of that assembly; and it was especially a great event for the earnest and broad-minded Christian missionary, who rejoiced that all Christendom was at last forced to confront the problem of bringing Christ, the Universal Saviour, to all mankind.

It is already evident, as Dr. Ellinwood, the President of the American Society of Comparative Religion, has said, "that the Parliament has come to stay." These world-wide comparisons must continue. Enlightened men will have the best and truest, and the best religion must come to the front. As a Christian believer, I welcome truth from every source. I rejoice that our recent studies have added much to the spiritual panorama of human history. The mild and tolerant Buddhist Emperor, Asoka, the Hindu Constantine, takes his place by the savage and shrewd warrior who saw the Cross in the sky. Akbar, the Moslem, appears unabashed in company with Charlemagne the Christian. St. Paul's looms before us on the same horizon

with the Temple of Heaven at Peking, and the Milan Cathedral stands by the Mosque of Omar. The waters from the Well of Zemzem together with those from Bethesda are brought to our lips. The strange pictures of the Orient startle the eyes which have seen the canvases of Fra Angelico and Titian. Moses and Mohammed walk before our vision; saints throng round us, besides those in the Acta Sanctorum of Catholic Europe; the monks of the Nile and the monks of Thibet look out upon us, while the sacred books of the Orient, an imposing library in themselves, dwarf the modest volumes of the Old and New Testaments. But we who have accepted the Christian Gospel as the world's hope and salvation need not be disturbed nor distracted;

> For over all the creeds the face of Christ
> Glows with white glory on the face of Man.

We have seen Him, who, in various measure, has enlightened all. He is the key to history and to religion, because He is the Reconciler as well as the Redeemer, and only His Spirit, penetrating into all the earth, could have called forth such expressions of fraternity among men of wide-sundered faiths, as rejoiced our hearts in the World's First Parliament of Religions.

It has been wisely said that "the graves of the dead religions declare that not selection, but incorporation, makes a religion strong; not incorporation, but reconciliation; not reconciliation but the fulfillment of all these aspirations, these

partial truths in a higher thought, in a transcendent life." The ethnic faiths are not mere curiosities or moral monstrosities on the one hand, and still less, on the other, are they the final faiths of the nations adopting them—Christianity, tolerant, because cherishing an invincible faith in her spiritual victory, not "divorced from the moral order of history," but penetrating, explaining, and crowning that order, Christianity, all luminous with Christ, is the religion of the coming man; for Christ is the eternal Son of God, in whom Reason and Faith, the Individual and Society, Man and Woman, Morality and Religion, Heaven and Earth, are perfectly conjoined and reconciled. He is, and may be shown to be, the New Dispensation, which the saintly Chunder Sen of India believed had dawned in his own heart; He is the harmony of all Scriptures, Saints, and Sects, of Inspiration and of Science, of Asiatic thought and of Western activity, the reconciliation of apparent contradictions, "the invisible Westminster Abbey" where the enmities of more than a hundred generations are to lie buried and forgotten.

He came among men, not to make them religious, but to make them holy. The man is religious who offers rice to the hideous idols of an Asiatic temple, or beats a horrible drum to keep away the witches from an African village, but the pagan, whether living here or in Canton or Natal, needs a new heart. Loving sin, he

must learn to love holiness.[7] The world needs the Christian religion. India needs Christ. I speak with some confidence on this point. In the providence of God, I have given time, during the best years of my life, to the examination of this question, and I have had opportunities such as few other men ever had of seeing and knowing the best side of the ethnic religions. I count as my friends Parsees and Hindus, Buddhists and Confucianists, Shintoists, Jains, and Mohammedans. I know what they say about themselves. I have looked at their religions on the ideal side, as well as the practical, and I know this, that the very best which is in them, the very best which these well-meaning men have shown to us, is often a reflex from Christianity, and that which they lack, and the lack is very serious, is what the Christian Gospel alone can impart; and I know that beneath the shining examples of the elect few in the non-Christian world there is a vast area of idolatry, and pollution, and unrest, and superstition, and cruelty, which can never be healed by the forces which are found in the non-Christian systems. Recognizing to the full the brighter side of so-called heathenism, rejoicing that the light has been shining everywhere, and that foreshadowings of the evangelic truths are discoverable among the nations, I yet see that in Christ only is there full salvation for the individual and for

[7] Appendix, Lecture VII, Note 7.

society. Many wise and true opinions are doubtless held by the disciples of the ethnic faiths, but opinions, however true, are not man's crying need. Jesus Christ is not only the Truth, but He is also the Way and the Life.[8] Men need to know the way which is the way of the Cross; they need to feel the touch of the life from Him who came that men might have life. I believe that He has been everywhere by His Spirit, and that all that is true, beautiful and good is a part of His manifested glory. But the work of His Church, made one in Him, is to reveal to mankind the Christ of the Gospels and the Christ of personal experience, to be witnesses of His truth and love to the uttermost parts of the earth. He came to earth to lift us to heaven. He was delivered unto death for the offences of men; He was raised from the grave for the justification of our faith in Him; and, thus exalted, He has promised to draw all men unto Him. And we have a moral and intellectual right, with all brotherly kindness in our souls, to ask kings and sages, poets, and prophets, and all peoples to crown Him the Lord of all. In the olden days when the German emperor was chosen, the three archbishops of Trèves, Mayence, and Cologne girt him with the sword and crowned him with the crown of Charlemagne. At the banquet the Bohemian king was his cup-bearer; the Count Palatine

[8] Appendix, Lecture VII, Note 8.

plunged his knife into the roasted ox and waited on his Master; the Duke of Saxony spurred his horse into heaps of golden grain and bore off a full measure for his lord, while the Margrave of Brandenburg rode to a fountain and filled the imperial ewer with water. Standing this day, as in the presence of the chief prophets and mightiest forces of the world, let us expect a new coronation of the world's living Christ, the rightful Emperor of mankind. Let the Churches, girt with his sword of spiritual power, crown Him with the royal diadem which is His due. Let princes and nobles be the servants of His Gospel; let kings and emperors wait on Him who is the Ancient of Days; let cities bring great measures of gold to publish His word; and let universities, loyal to the spirit which has founded the chief seats of the higher Western and Eastern learning, forsaking every unworthy and strange idolatry of human leaders, fill their imperial chalices from the river of the Water of Life, and stand attendant on their Lord.

APPENDIX.

APPENDIX.

DR. BARROWS IN INDIA AND JAPAN.*

BY REV. ROBERT A. HUME, D.D.

Every one knows that time is needed for the development of great things in vegetation, in animal life, and in architecture. But every one does not understand that there is similar need of time for the development and for an adequate appreciation of great things in mind and in spirit. The Parliament of Religions, which met in Chicago in 1893, was a unique and great event in the world of mind and spirit. Therefore, according to the law of life, time is necessary for the development of its results and for men to fully appreciate it. Hence, though held in America, it is not yet adequately understood even there. Much less can its true significance be grasped in distant Asia from the reports of comparatively few persons. But it is the nature of great things that they must diffuse themselves and their fruits. It is an evidence that the First Parliament of Religions was great that it is yearly more and more diffusing itself. It was conceived and grew in connection with the greatest International Exposition of material things, because its

*This narrative of Dr. Barrows's reception in the Orient, and this account of the circumstances under which his addresses were given, will add, doubtless, further interest to the Lectures themselves.—*The Publishers.*

promoters believed that a colossal exhibition of such things is inadequate, and in some respects dangerous, unless there is with it and in it an exposition of the greatest spiritual things. This conviction brought forth the Parliament, the first truly ecumenical exposition of religions.

And, of course, if it was to be an ecumenical exposition of spiritual things, it could not be conducted on a less courteous or less wide basis than the exposition of material things. In this latter exposition every nation, even the weakest and least advanced, was invited to send specimens of its best products, to be selected and displayed by its own representatives in their own way, and to be placed by the side of the products of other lands, in the confidence that such an exposition would be mutually helpful. The products displayed by the United States, Great Britain, and Germany were immensely superior to the displays sent from Africa and South America. Nevertheless the mutual exposition was helpful to Europe and America, as well as to Africa and South America.

It ought to have been in a similarly courteous spirit, and it was in such a spirit, that the international exhibition of religions was conceived and conducted. Its meaning was the supremacy of the spiritual element in man. This was noble in itself, and more sublime because of its connection with a gigantic exhibition of the material products of the world. Representatives of each religion presented their faiths in their own way. All were not fair or wise. But no other course would have been feasible or wise. Naturally the followers of each relig-

ion put a very high estimate on their own faith. But it does not seem doubtful that the one crowning impression of the Parliament was, in the supremacy of spiritual things, the supremacy of Christ. None but Christians could or would have planned or executed it.

Because it was a living spiritual power, the Parliament of Religions led to subsequent important events. First, a Christian lady of America, Mrs. Caroline E. Haskell, founded a lectureship on Comparative Religion in the Chicago University, for attendants at that institution. Then, she founded a lectureship on the same subject in connection with the same University, but the lectures to be delivered in India, every other year, by some eminent man. Naturally Mrs. Haskell and the University requested the president of the Parliament, the Rev. John Henry Barrows, D.D., to be the first lecturer to India on this foundation. But he declined the appointment. Just before that time Mr. Gladstone had retired from political life, and he was then formally requested by the University to come to India to give the first series of lectures on the relation of Christianity to the faiths of this land. He also declined, and suggested Canon Gore. That eminent man was unable to accept the invitation. The University then again most urgently requested Dr. Barrows to accept the appointment. He was the pastor of the First Presbyterian Church of Chicago, and laid the matter before the authorities of the church. They felt that it was undesirable to give him the prolonged leave of absence necessary for this purpose. But under all the circumstances

it seemed to him that there was a divine call to this service. Therefore, he resigned his important position in Chicago and went to Germany to secure the amplest preparation for the first series of lectures on this new foundation.

Two influential communities in India looked forward with deep interest and questioning to these Barrows-Haskell lectures—viz., the non-Christian religious reformers, and the Christian missionaries. The former have been much influenced by the Lord Jesus Christ; they know that there has been some change among Western Christians in conceiving and stating the Christian faith, and they have thought and hoped that the Parliament of Religions meant and would more and more show that none of the present religions of the world is to become the final religion, but that each, with some modifications, is good enough for its adherents, and that the final, universal religion will be some mixture and outcome of them all. Such persons anticipated, with much hope, yet with some misgiving, the coming of Dr. Barrows.

Because the entire non-Christian community in India had so interpreted the Parliament of Religions, and because most missionaries in India have not had time to see what is to be the real outcome of that unique religious conference, many missionaries here looked forward with misgiving lest the Barrows-Haskell lectures would lead Indians to think that leaders of the West had somewhat lowered the Christian standard. But there were some missionaries who confidently expected a high and strong presentation of their faith.

The great courtesy and kindness which Dr. Barrows had shown to the Indian representatives of all faiths at the Chicago Conference, and his unique position, both as the president of that remarkable gathering, and now as representative of the vigorous young University of Chicago to the thinking men of India, made it certain that he would have a most cordial reception from all classes in this courteous country, whatever he might say. When he landed in Bombay, accompanied by Mrs. Barrows, on December 15, 1896, he was very heartily welcomed by representatives of the Hindu, Jain, Parsi, Brahmo and Christian communities, partly through delegations and partly by letters. The Bombay Missionary Conference had arranged a large reception for him at Wilson College, where leaders of all communities were to meet him. But on account of the epidemic which is ravaging Bombay it was deemed best that he should hurry away from that city, and the reception was given up. He went first to Benares and spent five days in observations of Hinduism in its capital, and in making several addresses. But his work began in Calcutta, the political and intellectual capital of India, where he stayed from December 23d to January 4th.

A noble reception, worthy of the hospitality of hospitable India and most honorable to the leader of Hindu society in Calcutta, was given at the palace of Maharajah Bahadur Sir Jotindra Mohun Tagore, K.C.S.I., by representatives of the Hindu, Mohammedan, Jain, Parsi, Buddhist, Brahmo, and Christian communities. It was a unique and grand occasion, the exact parallel to which has never

occurred, when, in an orthodox Hindu prince's palace, representatives of every faith met to give the heartiest welcome to a Christian lecturer from the West. At this introduction to his special mission to India, among other fraternal messages Dr. Barrows said, after words of welcome had been spoken by Rev. Dr. K. S. Macdonald:

It is one of the chief privileges of my life to stand at last on the soil of India and to look with wondering eyes on scenes of strangeness and of splendor which have long been present to the eyes of the mind, to bring to the ancient and thoughtful Orient loving salutations from the young and vigorous Occident, and to speak, however imperfectly, some words of brotherly affection which may help to bring them into a closer union of spirit. . . . I have come to India, not merely to inaugurate a Christian lectureship, bringing America into telegraphic spiritual communication with Calcutta, but also to make further studies into the life of this ancient and wondrous land; I have come in order to realize still further the spiritual indebtedness of the world to Asia; to clasp hands with those of kindred purposes and of various creeds, who, believing in the Fatherhood of God and the Brotherhood of Man, realize, as Cardinal Gibbons said to us on the opening day of the Parliament, that we never perform an act so pleasing to God as when we extend the right hand of fellowship and of practical love to a suffering member of His earthly family. . . . I desire to be numbered among those who are lovers of India. . . . Religion has achieved a great work in the past—a work marred, however, by serious imperfections. Its best ministry lies, not in the years behind us with their alienations, their bitterness and cruel persecutions, but belongs rather to that splendid future when the worshipers of God and the lovers of men shall fully realize that religion in its truest manifestations is able to bind the world together into a cosmopolitan fraternity. . . . May that spirit which the Christians believe is the spirit of Jesus prevail still more widely and pervade still more deeply.

The six lectures on the Haskell foundation were delivered in the Hall of the General Assembly's Institution, in the northern part of Calcutta, and half of them were also given in the London Mission's Institution in the southern quarter of the city. In addition, lectures, sermons, and addresses, on such topics as "The Spiritual World of Shakespeare," "The Parliament of Religions," "Human Restlessness and Christ its Quieter," "The Comfort of Christian Theism" were delivered before associations of students and other bodies. Almost every morning there were personal interviews with representatives of various religions. Very cordial receptions were given to Dr. and Mrs. Barrows by the widow of Keshub Chunder Sen and her daughter, the Maharani of Kuch Behar, on the anniversary of Mr. Sen's last public service; by Mr. Mozoomdar, the present leader of the New Dispensation, and by others.

On the 8th of February, the Calcutta Missionary Conference recorded the following deliverance:

The Conference desire to put on record their sense of the very great service Dr. Barrows has rendered to the cause of Christianity in India by the six lectures on Mrs. Haskell's Foundation which he delivered in Calcutta on the Universality of the Christian Religion. They were distinguished by their high-toned earnestness, their incisive force, their brave and unambiguous outspokenness, their thorough grasp of the great truths they handled, their practical value as a contribution to Christian apologetics, their profound learning and sweet persuasiveness. In them, the inaugurating series of the lectureship, were fulfilled the promises made at its inception. They were distinguished by the scholarly and withal friendly, temperate and conciliatory manner in which opponents of Christianity were referred to,

and by the fraternal spirit which animated all allusions to the devotees of other religions. While the rightful claims of Christianity were set forth without compromise or hesitation, they were at the same time set forth in such a way as to secure the favorable interest of the many who would not acknowledge these claims. The Conference were also struck by the untiring activity which Dr Barrows manifested during his short stay of fourteen days in Calcutta, for during that period he addressed as many as twenty-two audiences in the same earnest forceful manner, never sparing himself, or in any way compromising his position as a Christian lecturer, desirous of winning souls for the Lord Jesus. Dr. and Mrs. Barrows carry with them wherever they go the best wishes and the prayers of the members of the Calcutta Missionary Conference.

The Conference desire to place also on record their hope that the six "Barrows Lectures" be printed in a cheap form and widely circulated in single lectures and also as a book containing all six; and that those which are to follow on the Foundation may be of the same type and equally useful to the missionary cause.

In expressing their high appreciation of Dr. Barrows as a Christian lecturer, the Conference would not forget their obligations to the good Christian lady, Mrs. Caroline E. Haskell, who so liberally founded the Barrows Lectures, and to the members of the University of Chicago who secured Dr. John Henry Barrows to inaugurate the Lectureship. The Conference send their greetings to Mrs. Haskell, and wish her a long, useful and happy life in the Lord's service on earth, and that thus be richly supplied unto her the entrance into the eternal Kingdom of our Lord and Saviour Jesus Christ.

In a farewell address Mr. Mozoomdar said:

Whatever the occasion be, we thank him for coming here, and with the deepest gratitude thank that beneficent and bountiful lady, Mrs. Haskell, whose endowed lectureship has brought Dr. Barrows to India. . . . The finished product of American culture, what he places before us, as on an altar, is full of the sweetness and light,

the reasonableness, the tireless energy, and above all the brotherly kindliness and human love which we get from so few foreigners, but, getting, we know how to appreciate. Yes, his words and example will lead us in one of the many paths which wind on to that high and distant goal whereto new India, revived India, spiritual India is striving to make its pilgrimage.

In addition to the value of Dr. Barrows's own services, it has been a distinct advantage to the purpose of his visit that Mrs. Barrows accompanied him. After two weeks of constant speaking in Calcutta, a few days of rest were enjoyed at Darjeeling, in sight of the Himalayas. After this Dr. Barrows visited Lucknow, where two lectures were delivered; Cawnpore; Delhi, where he spoke four times; Lahore, where five addresses were given; Amritsar; Agra, where he delivered five addresses; Jeypore, Ajmere, Indore, Ahmednagar; Poona, where he gave ten lectures and addresses; Bangalore, Vellore, and Madras.

In Delhi his addresses were delivered in St. Stephen's College, of the Cambridge Mission. In Lahore his first lecture was presided over by Dr. J. Sime, the Director of Public Instruction in the Panjab; the second was presided over by the Bishop of Lahore; and the third by Colonel Robinson, the British Commissioner. In Agra he gave his addresses at St. John's College of the Church Missionary Society and at the Government Agra College. At Indore Dr. and Mrs. Barrows were the recipients of very kind attentions from the Maharajah Holkar, and from the members of the Brahmo Samaj. At Ahmednagar their time was largely spent in studying Missions. In Poona he

had a great reception from the leading gentlemen of the non-Christian communities at the General Library. At the close of his final lecture in Poona, Dr. Mackichan, President of Wilson College, Bombay, earnestly commended the lectures to the candid attention of thoughtful Hindus as being of exceptional worth.

In a very cordial editorial account in the Bangalore *Daily Post* of Dr. Barrows's visit to Bangalore, is the following:

> As was observed by Mr. Slater in the hall last evening, three such Christian lectures, so comprehensive and erudite, so eloquent and ornate, so earnest and persuasive, generous and sympathetic, have probably never before been delivered in Bangalore. They were altogether unique of their kind. It requires a cultivated and historical faculty, a keen literary taste and fair acquaintance with historical Christianity to intelligently follow and really appreciate Dr. Barrows in his wide, deep, and masterly treatment of his many-sided subject. Seldom have educated Hindus listened to such a sublime, powerful, and bold exposition of the truths and claims of the religion of Christ.

In Bangalore Dr. Barrows was the recipient of graceful courtesies from the Cosmopolitan Club, composed of Hindu gentlemen of various creeds. At his lecture in Vellore, the Mohammedan mayor of the city presided. A great public demonstration was given in the Victoria Town Hall, Madras, on February 15th. The address of welcome was signed by a large committee representing many faiths, but all united in the spirit of friendliest courtesy and appreciation toward the president of the Parliament of Religions. His opening lecture on February 16th, crowded the Victoria Town Hall

to its utmost capacity, and the audiences remained very large to the close. His visit to Madras was in some respects the climax of his work in India. Great interest had been awakened by the recent return and addresses of Swami Vivekananda, so that religious discussion prevailed in the bazaar, the colleges, the homes, and the journals. A large reception was given Dr. Barrows while in Madras, by the Triplicane Literary Club, and other receptions by the India Social Reformers and the native Christians.

From Madras Dr. Barrows visited Salem and Coimbatore. After this he went to Trichur, on the Malabar coast, where he was the guest of the Prince and Patriarch Nouri, of the Syrian Church. This ancient church, through its highest officials and its large membership, gave Dr. Barrows a most cordial and brilliant welcome.

His course then led him to Madura, where a cordial greeting awaited him from Christians and non-Christians. Besides several lectures in Madura, he addressed the Christian College in the neighboring village of Pasumalai. The impression made by his work here is shown in what Rev. J. P. Jones, D.D., of Pasumalai, wrote to *The Independent*, of New York:

> The recent visit of Dr. Barrows and his eloquent, powerful lectures have brought cheer and courage to every missionary in India, and have done not a little to give a right view of our faith to many who have recently been carried away by Vedantic platitudes and fallacies. America is to be congratulated upon establishing the first lectureship of this kind, and at a time when it is so much needed. And Dr. Barrows is to be congratulated upon the conspicuous

success with which he has opened this lectureship that is honored by his name.

Dr. Barrows's closing work in India was a series of lectures and addresses in Palamacotta and Tinnevelly, where the native Christians built a special pandal or tabernacle.

On the 12th and 13th of March he lectured to large audiences, many of them Buddhists, in Wesley College, Colombo. Arriving in Japan on the 5th of April, Dr. Barrows discovered that there was an eager desire for the delivery of his lectures in the Island Empire. His nineteen days in Japan were fully occupied with work similar to that which he carried on in India. One lecture was delivered in Kobe, on the Inland Sea, four addresses in Osaka, seven in Kioto, three in Yokohama, and seven in Tokio. Receptions were given him by the missionaries in Osaka, Kioto, Yokohama, and Tokio. In the beautiful Botanical Garden in the Japanese capital a reception was extended Dr. Barrows by representatives of the Christian, Buddhist, Shintoist, and Confucianist religions. The welcome accorded in Japan was similar to that in India. Resolutions were offered by the Missionary Conference in Sendai heartily approving Dr. Barrows's work and expressing the hope that a Japanese Lectureship might be established similar in spirit and purpose to the India Lectureship. On May 3d, Dr. Barrows lectured on Christ, the Universal Man and Saviour, in the Union Church, Honolulu. On May 10th he reached San Francisco.

Before Dr. Barrows left India the call became so

loud and general for the immediate production of an inexpensive edition of the lectures that he gave them to the Christian Literature Society of India, of which Dr. Murdoch is secretary, and five thousand copies were published, and these have been largely taken and are doing good work in this country.

The standpoint of the lectures is clearly indicated by their general title: "Christianity, the World-Religion." This thesis has been developed and maintained in a large and kindly way, by a masterly massing of facts, by forcible argument, and by a most sympathetic spirit toward all that is good in every faith. Some of those who were not present at the Parliament of Religions have been surprised at the strong, unhesitating utterances of Dr. Barrows in regard to the Christian faith as sure to become the Universal Religion. But the series has been everywhere received with marked interest and attention. The following are examples of what has been said in various organs of different religious communities:

Unity and the Minister, the organ of the Church of the New Dispensation, said:

> Dr. Barrows's presence here was imposing and enchanting, and gave an impetus to the mind of the thoughtful portion of his Christian and non-Christian hearers. . . . We knew he was a Christian of the orthodox school, and his recent lectures have not disappointed us, but increased our admiration for him. Our admiration for Dr. Barrows was the greater, because, being a Christian of what may be called the orthodox school, his heart was so liberal, so world-embracing, so many-sided.

The *Indian Christian Herald*, the organ of the Bengali Christians, said:

The incidents of the visit of Dr. Barrows to Calcutta have brought into demonstrative relief, the mighty hold, more or less distinctly realized, of Christianity on the national conscience. The mission of Dr. Barrows, it was well understood, was solely and wholly to commend to the people the fitness of Christianity to become the world-religion. Never before had a Hindu Maharaja's palace been thrown open to celebrate the welcome of one with so exclusive a message to deliver. Never before had Hindus, Mohammedans, Parsis, Buddhists, Jains, and Brahmos vied with Christians in wishing godspeed to so single-purposed a herald. Nor was the spell broken with the development of the mission. The prayer which. for the first time, went up from the palatial hall, "May the spirit of Jesus prevail still more widely and pervade still more deeply," was abundantly answered. The gospel lectures found among their hearers, men of light and leading, Hindu, Brahmo, and Parsi, who had never before listened to a distinctive, evangelical appeal. Nay, some of them were delivered under the acquiescing presidency of Brahmo and Hindu representatives, while all elicited from non-Christians and Christians alike, repeated plaudits of approval. We are firmly persuaded that Dr. Barrows has been used of God to draw out, and make patent, some of the invisible trophies of Missions, and that the outlook is bound to be an enthusiastic revival of the missionary spirit in the Homes of Missions. He has taken his stand on the same evangelical foundations which are exhibited in the apostolic mission of the missionaries. Dr. Barrows has illustrated, further, that, while the recognition of truth, wherever it was found, was an imperative obligation on the part of every true man, such recognition, properly viewed, was a source of strength, rather than of weakness, to Christianity.

The *Indian Witness*, of Calcutta, said:

We very much doubt whether India has ever been favored with so worthy a presentation of the Christian faith. . . . The lectures are a magnificent contribution to the Christian evidences, well worthy of a permanent place in literature. Many competent critics have pronounced the lecture on the Universal Book the finest presentation of the incomparable place in the world's life and literature of the Christian Scriptures which they have read or heard.

Of the closing lecture, the *Indian Witness* remarks that it

Was a masterly presentation of the claims of the Christian faith upon all men, and in every way a worthy completion of what must be regarded as the ablest course of lectures on Christian subjects to which the Indian community, of the present generation at least, has been permitted to listen.

The *Indian Evangelical Review*, of Calcutta, said:

Opportunity of discussion and controversy was not given on the floor of the Parliament; but the opportunity was given and largely availed of on the larger arena of the public press and on public platforms, with the result that instead of the missionaries suffering in reputation or the work of foreign missions being discredited, it is "the picturesque fascinating orators who championed the cause" of the non-Christian religions who have been discredited, as is always the case when the libelled Christian has got the indictment or book which his adversary has written.

But what are the net results of the Parliament of 1893? We would answer, first of all, a widespread approach toward the Christian platform on the part of the more educated members of the non-Christian community. They are pleased with the Parliament of Religions as an expression of Christian love and sympathy towards, and interest in, the devotees of non-Christian religions. Love begets love, and sympathy begets gratitude. This love and this sym-

pathy have drawn many towards Christ who previously stood aloof. In the second place, to the Parliament of Religions we owe the able, evangelical and apostolic lectures of the Rev. Dr. John Henry Barrows. And we add that different from the lectures of all other temporary visitors to India, Dr. Barrows's lectures will live and be a power and an arsenal of munition long after we and the lecturer have left behind us all earthly activities. They made a deep and lasting impression upon those who heard them delivered and many of these were men who never heard Christian addresses before; we believe they will be much more widely known, and known for generations yet to come, as a printed volume. In the third place, we expect such Christian lectures to be delivered every second year in perpetuity on Mrs. Haskell's Foundation, and issue in the publication of works of a permanent apologetic value, prepared specially for the intelligent English-educated young men of India. The first series of the Haskell-Barrows Lectures, we hope will prove a true earnest and sample of those which are to follow. We desire no better, none more loyal to the truth as it is in Jesus, and none more faithful to the non-Christian faiths and their followers. Another good thing which Dr. Barrows has done by his lectures was to correct untruths, and to supplement half-truths industriously circulated by Christians and non-Christians. This itself is no small gain. One word more: the Calcutta Missionary Conference which met after five of the six lectures were delivered, were enthusiastic and unanimous in their appreciation of the lectures and in praise of the University of Chicago, whose commissioner he is, and of Mrs. Caroline E. Haskell, by whose Christian liberality the Lectureship was founded.

The *Hindu*, of Madras, one of the ablest of the non-Christian journals of India, said:

Dr. Barrows is certainly to be congratulated on the impression he has produced as a lecturer. There is an unanimous feeling that he possesses great powers of exposition and a thorough knowledge of his subject. More than all, he has evidently a great love for the people of

this country and some appreciation for their good qualities, and especially for their intellectual keenness and aptitude for metaphysical controversy.

But no reference to the lectures has been more honorable to India than the noble sentiment of the *Indian Social Reformer*, the courageous organ of the reformers in Madras. Differing from Dr. Barrows in standpoint and in belief, this paper spoke the following true words about the lecturer's utterances:

It has, we see, been made a point against Dr. Barrows that he claims a position for Christianity superior to that of any other religion. We are, of course, not prepared to concede that claim. But we never expected that Dr. Barrows would condescend to waive that claim for his own faith, and if he had done so, we, for one, should not have very much cared to listen to what he has to say.

And we regard as the outcome of sheer intellectual indolence and pusillanimity, the opinion which is fashionable nowadays that one conviction, one faith, is as good as another. We regard this easy-going fashion of mind as fraught with the greatest danger to the future of this country. For it means isolation; it spells death. The vice, wherever and in whatever form it prevails, is the child of pure selfishness.

The religion of the future will no doubt have affinities with each of the existing religions, just as the human race has affinities with the anthropoid apes. We, therefore, welcome Dr. Barrows's statement of the claims of his faith. If they are exaggerated or imaginary, they will go to the wall of their own accord. If they are real, on the other hand, it may so happen that some courageous souls that have been seeking the light, and not found it, may be impressed with them and may be led to transform themselves into the receptacle of a greatness such as an exalted religious idea alone can bestow. We invite our friends to give their unbiased hearing to Dr. Barrows. To be afraid of being converted to his views is cowardice. No

man who is afraid of having to relinquish his prepossessions need call himself a religious man or a lover of truth. His proper place is in the vegetable kingdom, where to be uprooted is to perish. The human vegetable is the most despicable of human things.

The motto of the Parliament of Religions was: "Have we not all one Father? hath not one God created us?" It is true. There is but one God, and He is the Father of every one of us, and He will draw all His children more and more to Himself and more and more to one another. It is in love to Him and in love to India that these Lectures were devised and were prepared, and have been delivered, and are now given to the press. The present writer counts it an honor and a privilege to write these words of introduction. He believes that many in our beloved India will read the Lectures with thoughtfulness and earnestness, and find them a help in becoming intimate with God our Father and the Lord Jesus Christ. "And this is life eternal that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." And, before reading our brother's message about our Father and His revelation of Himself, let us humbly and sincerely pray the universal prayer which was daily prayed at the World's First Parliament of Religions: "Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever.—AMEN."

Ahmednagar, August 25, 1897.

NOTES.

NOTES.

LECTURE I.

BIBLIOGRAPHY FOR FIRST LECTURE.

On the general topic of the religious element in man, see:

Saussaye, *Manual of the Science of Religion*, Chapter 3. (A summary of the whole discussion between Spencer, Tyler, Max Müller, and others.)

D'Alviella, Hibbert Lectures, 1891, *Origin and Growth of the Conception of God*, Lecture 2.

James Freeman Clarke, *Ten Great Religions*, Vol. II, p. 17 ff.

S. H. Kellogg, *Genesis and Growth of Religion*, Lecture 2.

On the development of the religious element in man, see:

Menzies, *History of Religion*, Part 1.

Baring-Gould, *Origin and Development of Religious Belief*. Two volumes.

On the necessity of religion, see:

John Caird, *Introduction to the Philosophy of Religion*, Chapter 4.

Pfleiderer, *Philosophy and Development of Religion*, Gifford Lectures, Vol. I.

Pfleiderer, *Philosophy of Religion*, Vol. III, Section 1.

See also upon the general subject, E. Caird, *The Evolution of Religion*, Vol. I, Lecture 1.

Jevons, *Introduction to the History of Religion*, Chapters 1–3, etc.

C. M. Tyler, D. D., *Bases of Religious Belief*.

On Islâm and Buddhism as missionary religions, see:

C. R. Haines, *Islâm as a Missionary Religion*, S. P. C. K., 1889.

A. Scott, D. D., *Buddhism and Christianity*, Lecture 6, p. 318 ff.

Dods, *Mohammed, Buddha, and Christ*, passim.

On the universal character of Christianity, see:

Fremantle, *The World as the Subject of Redemption.*

Kuenen, *National Religions and Universal Religions*, p. 292.

G. M. Grant, *The Religions of the World in Relation to Christianity.*

NOTE 1, p. 26.

Max Müller writes:

"A distinction has been made for us between religion and philosophy, and, so far as form and object are concerned, I do not deny that such a distinction may be useful. But when we look to the subjects with which religion is concerned, they are, and always have been, the very subjects on which philosophy has dwelt, nay, from which philosophy has sprung. If religion depends for its very life on the sentiment or the perception of the infinite within the finite and beyond the finite, who is to determine the legitimacy of that sentiment or of that perception, if not the philosopher? Who is to determine the powers which man possesses for apprehending the finite by his senses, for working up his single and therefore finite impressions into concepts by his reason, if not the philosopher? And who, if not the philosopher, is to find out whether man can claim the right of asserting the existence of the infinite, in spite of the constant opposition of sense and reason, taking these words in their usual meaning? We should damnify religion if we separated it from philosophy; we should ruin philosophy if we divorced it from religion." Hibbert Lectures, 1878, *The Origin and Growth of Religion*, pp. 337-8.

In speaking of the great Hindu philosophies, as containing matters of chiefly intellectual interest, I do not mean to deny their religious significance, nor do I express an opinion favorable to any divorce of religion from philosophy. I hope that in these lectures I have, at least, indicated the fundamental principles of the Christian philosophy. Going to India with a supremely practical purpose, and

realizing that the Hindu mind has made religion chiefly a matter of speculation, I felt that my best service would be rendered by setting forth the ethical and spiritual aspects of the Christian faith. The following citations from men who know the present condition and needs of thoughtful Hindus are of interest.

In one of his valuable reports of work among educated classes, the Rev. T. E. Slater, of Bangalore, says:

"Christianity and Hinduism are now meeting face to face; and the great lament which we as missionaries have to raise, is in respect to the tone of mind generally prevalent in the country. To so many minds, religious truths appear to be little more than the material on which to exercise the ingenuity of controversy and speculation. There is enough and to spare of criticism and discussion; but serious thought and earnest inquiry are very rare. Besides the spirit of false patriotism that is abroad, the materialistic tendency of the age deadens the concern for spiritual things. Interest in merely worldly pursuits and in amassing wealth seems to be just now all-absorbing, and the 'gospel of getting on' gains more hearers than any other."

In a lecture on Universal Religion, delivered in Bangalore, November, 1896, p. 7, Rev. Edward P. Rice, B. A., says:

"One not unfrequently meets with those who say that a man cannot judge whether his ancestral religion is true or not unless he reads all the Sastras and the commentaries thereon. The reflection which such a statement at once suggests is that the religion which requires a pundit to understand it and to see its reasonableness may be a very profound one, but it cannot be the Universal Religion."

In a lecture on Liberal Education in India, p. 19, Professor N. G. Welinkar, of Wilson College, Bombay, has ably shown some of the weaknesses of the present training of the Hindus:

"The greatest lack in the education imparted in the majority of Indian colleges is the religious element; and therefore in common with many enlightened friends of liberal education in India, both Christian and non-Chris-

tian, I rejoice at the existence in the midst of our educational system of missionary colleges where the essentially religious basis of all sound education—and particularly of western education—is steadily kept in view, and where those great truths are presented to the rising generations of Indians, on the acceptance of which alone depends all progress in the paths of true enlightenment and knowledge."

NOTE 2, p. 27.

"Thus, beneath and beyond what we may call our secular consciousness in all its forms, beneath and beyond all our consciousness of finite objects and of the subjective interests and desires that bind us to them, there is always a religious consciousness, the consciousness of an infinite or Divine Being, who is the source of all existence and of all knowledge, and in whom we and all things 'live and move and have our being.'" *The Evolution of Religion*, Edward Caird, Vol. I. p. 85.

"The theological interpretation of the universe is, with the chief thinkers from Plato to Hegel, its final interpretation, the natural interpretation elevated in and by the supernatural, which last is itself enriched by every discovery of natural science. When nature is seen to be God acting, so that each discovery in natural science is also a contribution to natural theology, it seems evident that collision between advancing science and religious faith is not possible." *Philosophy of Theism*, A. C. Fraser, p. 296.

NOTE 3, p. 28.

"The thought and feeling of divine immanence in all natural appearances; of the finite being pervaded by and sustained in what is infinite,—comes out, in ancient and modern poetry and religion, as the intense expression of a theism so conscious of the uniqueness and pervadingness of the Divine as to refuse to place God apart—one among many. Hebrew literature, with its abundant representations of God, still leads up to the idea of divine presence latent in the heart of reality." *Philosophy of Theism*, A. C. Fraser, p. 152.

NOTE 4, p. 30.

"The sea of Faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furl'd.
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world."

—*Dover Beach*, by Matthew Arnold.

It is now evident that Matthew Arnold and others mistook a temporary backward current for a permanent tendency. It is not unusual for Hindu journals to quote from skeptical European writers of a generation ago who do not represent present opinion. To a coosiderable degree India gave credit to incorrect reports made by a few returning delegates to the Parliament of Religions. On reaching Bombay I had occasion to speak as follows:

"The Christian people of America were hospitable to the delegates from other lands and faiths, and heard and read with much interest and genuine sympathy the representations of non-Christian religions. This interest and courtesy were, in some cases, misinterpreted. Some of the Japanese Buddhist delegates returned home with the idea, which they spread far and wide, that America was losing faith in Christianity and was hungering for the bread of life which Buddhism had to offer. Nothing could be more absurd. America is not losing faith in the Christian religion. Its progress in the United States during the last twenty-five years has been more rapid than ever before. In the building of new churches; in the vast additions to church membership, numbering nearly half a million every year; in the building of mission-schools in our great cities, and the pushing of mission-work on our wide frontier of new settlements; in the spread of Sunday Schools; in the marvellous growth of the Christian Endeavor movement, and of similar young people's societies, which probably number three millions of members in the United States alone; in the great sums given to Christian colleges; and in

the many millions of dollars annually raised to send to other lands the messengers of the Gospel,—in all this, and in the steadily growing purpose to put the gentle and humane teachings of Jesus into the daily life, and to make them effective in the relations of men with each other, we have indisputable evidences that Christianity is a growingly powerful, beneficent influence.

"People going to America from the Orient are easily liable to misunderstand the interest and courtesy with which they are received. Curious to hear all truth, the American people listen eagerly to lectures on the Vedanta philosophy or on Esoteric Buddhism, and continue to go to their own churches, cherish their own Christian faith, and do their own Christian work as before. Naturally our Oriental visitors are most earnestly courted by Americans who, for one reason or another, are not in sympathy with evangelical Christian beliefs. And I have noticed that persons who have gone away from historic Christianity sometimes think that everybody is about to follow them. But this is not so. Our carefully prepared Government census shows that the evangelical believers in America outnumber the non-evangelical of all denominations more than one hundred to one." *Times of India*, Dec. 17, 1896.

NOTE 5, p. 31.

The following remarks by one of the most thoughtful of the American missionaries in India indicate a change which is both marked and hopeful:

"A few years ago the raising of this question [the origin of Hinduism] would, in itself, have been considered a disability in one who aspired to become a missionary. It was laid down as a fundamental postulate of his belief that Hinduism was of the devil, and that, coming from below, it must be shunned as a study and denounced root and branch as a thing purely satanic. It is not too much to say that this theory has entirely given way to a more rational belief." Rev. J. P. Jones, D.D., in *The Harvest Field*, March, 1897, p. 83.

"Modern scholarship is practically of one voice in maintaining that God hath not left himself without witness

among the many nations of the earth—a witness that has indeed been comparatively feeble—a revelation that is dim and star-like as compared with the noon-day brightness of the Sun of Righteousness in the Christian religion. The day has come when the missionary must accept and believe that God has been dealing directly with this people through the many centuries of their history, leading them to important truth, even though their evil hearts and worse lives have caused them, in many cases, to 'change the truth of God into a lie and worship, and serve the creature more than the Creator.' Many of the truths which are imbedded in the religion of the land find their solution in no other hypothesis than this." Rev. J. P. Jones, D.D., in *The Harvest Field*, March, 1897, p. 84.

NOTE 6, p. 32.

In considering Mohammedanism, Hinduism, Confucianism, and Buddhism as the faiths which dispute with Christianity the conquest of the globe, I do not mean to imply any lack of appreciation of other religions, some of which may be considered as of a higher type than these four. The Sikhs of India are an interesting people and their religion contains noble elements, but their faith is not so widespread as to reach and influence even the land of its birth.

"The Sikh religion may be considered as localized in the Panjab, for though there are members of this faith in most provinces, 98 per cent of them are returned from its birthplace." *General Report on the Census of India*, 1891, p. 176.

Parsiism, more ancient than the religion of the Sikhs, and one of the highest forms of non-Christian faith, has not extended itself widely enough to be deemed even an Indian faith.

"As the Sikhs appertain specially to the Panjab, so the Zoroastrian religion is almost confined to the Western Presidency and states surrounding it. The early settlements of the Parsis at Nausari, in the Baroda State, and in Surat and Broach, still contain about 30.4 per cent of the entire community, and their original fire temple at Udwada on the Surat coast has maintained its supreme repute.

But the headquarters of the race have been gradually shifted to Bombay, where there are now 52.8 per cent returned." *General Report on the Census of India*, 1891, p. 176.

The Jains have close connection in several ways both with Buddhism and Hinduism. Their benevolence and their kindness toward animals are highly praiseworthy. This faith numbers a million and a half adherents.

"It is remarkable that in the country of its birth, Parasnath in South Bihar, there should be no more than one thousand four hundred and eighty-seven of this religion returned at the census. From evidence indirectly afforded by applications made from the neighboring tract just before the census, it seems highly probable that in this part of the country, instead of desiring to emphasize the distinction of their religion from Brahmanism, as was the case at Delhi, etc., the Jains are anxious to efface it, as their social position is evidently based on caste orthodoxy within the Brahmanic fold. If this tendency be true, it will account for the disappearance of the Jains into the general sea of Hinduism." *General Report on the Census of India*, 1891, p. 176.

"The Jains are widespread over India, though they form an appreciable numerical element in the population only in Rajputana, Ajmer, and Western India, and nowhere reach five per cent of the total. It is worth notice that they seem to flourish most where they have devoted themselves to trade and commerce, and are weak in number where they have become agriculturists." *General Report on the Census of India*, 1891, p. 176.

NOTE 7, p. 38.

"The Christian ought not to rest satisfied with the vague general idea that Hinduism is a form of heathenism with which he has nothing to do, save to help in destroying it. Let him try to realize the ideas of the Hindus regarding God, and the soul, and sin, and salvation, and heaven, and hell, and the many sore trials of this mortal life. He will then certainly have a much more vivid perception of the Divine origin and transcendent importance of his own

religion. Further, he will then extend a helping hand to his eastern brother with far more of sensibility and tenderness; and, in proportion to the measure of his loving sympathy will doubtless be the measure of his success. A yearning heart will accomplish more than the most cogent argument." *Non-Christian Religions of the World—The Hindu Religion*, J. Murray Mitchell, p. 4.

NOTE 8, p. 39.

One of the foremost men of India is Behramji M. Malabari, editor of *The Spectator* of Bombay. As poet, scholar, and reformer he is esteemed both in Great Britain and in India. In a sketch of his life and times, by R. P. Karkaria, we learn that he came under the powerful influence of Rev. Dr. Wilson.

"Dr. Wilson, then, failed to make him a Christian, but he succeeded in making him a better man, inspired by all that is good and true in the Christian faith superadded to that of his own. And if the venerable missionary had lived longer he would certainly have been proud of the moral and religious development of his protégé." *India, Forty Years of Progress and Reform*, R. P. Karkaria, p. 80.

Malabari has labored not only to promote social reform in India, but to bring men of different faiths and races into more fraternal relations. His appreciation of the work of Prof. Max Müller in the same direction is well known.

"He has labored all his life to bring about a union amongst nations. That union has long been aimed at. A marriage between East and West was arranged even before the days of the illustrious William Jones. Even the silver wedding is gone and past. In that work of union you trace the hand of a higher power than of man. Modern Indian history teaches you that. But I may say that Max Müller and his contemporaries have contributed largely to bringing to the surface the practical result of that process of, let us hope, progressive union. By his *Rig-Veda Samhita*, and other works, Max Müller has given new birth, so to say, to Sanskrit: he has resuscitated, I say he has helped to regenerate, the language and literature of our land." *Behramji M. Malabari*, D. Gidumal, pp. 162-3.

The more enlightened minds of India are not wanting in a clear, comprehensive and grateful understanding of the advantages which have come to India from her contact with western civilization.

"Macaulay and Bentinck were justified in their expectations of the enormous benefits to accrue to the Indian races from English education. During the last two generations India has gone through a new and unique development, fraught with momentous consequences to itself and to the British Empire. Under Western influences the former traditional moorings are already being gradually left behind, and the educated classes are drifting towards another goal." *India, Forty Years of Progress and Reform*, R. P. Karkaria, p. 13.

"The many noble deeds of philanthropy and self-denying benevolence which Christian missionaries have performed in India, and the various intellectual, social, and moral improvements which they have effected, need no flattering comment; they are treasured in the gratitude of the nation, and can never be forgotten or denied." *Lectures in India*, Keshub Chunder Sen, p. 15.

NOTE 9, p. 40.

In an interview published in *The Madras Standard*, Feb. 13th, 1897, I said: I am profoundly impressed with the lack of unity prevailing in India. It is an aggregation of peoples, governments, religions, and classes where the divisions are woeful indeed. It is perfectly evident that, if the wise, restraining hand of British rule were removed, chaos would prevail and the Hindus and Mohammedans in some places would be flying at each others' throats. There are few countries where religious intolerance seems so general and cruel as here. India is living in a state of society which, so far as religious tolerance is concerned, appears to us Americans most distressing. The alphabet of true toleration has yet to be learnt by great sections of the community. I know that Hinduism is willing that men should hold a variety of incongruous creeds, but religion is not merely a creed; it is also a life where the conditions and environments ought to be in harmony

with the inner convictions. The religions of India have been trying here, as at the Parliament of Religions, to make themselves as Christian as possible. But when members of the Hindu community, convinced of the truth and rightful claims of Christianity, prepare to confess Christ and enter into fellowship with His people, these Christian disciples still meet relentless and often cruel opposition. They are sometimes disowned, prohibited from seeing their own relations, deprived of just inheritances, assailed with falsehood, with blows, and now and then tortured. Some of the noblest specimens of human character and some of the finest and most enlightened intellects which I have met in any land are in the Native Christian Community of India. And I have reason to believe that there are many thousands of educated youths who are convinced that Christianity is true but who are still held back from declaring their faith openly by reason of the cruel intolerance still prevailing.

NOTE 10, p. 59.

"When, after the long feuds and battles of the middle ages, Confucianism stepped the second time into the Land of Brave Scholars, it was no longer with the simple rules of conduct and ceremonial of the ancient days, nor was it as the ally of Buddhism." *The Religions of Japan*, Griffis, p. 136.

"The new Confucianism came to Japan as the system of Chu Hi. For three centuries this system has already held sway over the intellect of China. For two centuries and a half it had dominated the minds of the Samurai so that the majority of them to-day, even with the new name of Shizoku, are Confucianists so far as they are anything." *The Religions of Japan*, Griffis, p. 136.

"From the palace downward there was no centralization of authority or responsibility, no unity of counsel, no agreement as to action, no plan of campaign. Stupefied bewilderment, helpless inertia, or arrogant contempt for the invader, prevailed alternately, sometimes simultaneously, in every yamen. Each man was absorbed in the effort to get the better of somebody else, and to make something for

his own pocket out of so paying a concern as a campaign. Viceroys swindled governors, governors swindled generals, and generals swindled subalterns. There were infinite and delicately-shaded grades of peculation. Of patriotism, or enthusiasm for the war, or loyalty to the dynasty, or self-respect for the race, there was not a sign. Chinese telegraph-clerks sold important information to the Japanese; Chinese officers accepted bribes to retreat or to surrender." *Problems of the Far East*, Geo. N. Curzon, M.P., p. 366.

NOTE 11, p. 59.

"The Absolute Religion must make no distinction between Jew and Gentile, Musselman and Kaffir, Christian and heathen, Arya and Mleccha, high caste and low caste, layman and ecclesiastic; but must deal with each individual of the race as a *man*." *Universal Religion*, a lecture delivered at Bangalore in Nov. 1896, by Edward P. Rice, p. 6.

NOTE 12, p. 60.

"If Buddhism has gained such amazing conquests over Oriental nations could not Christianity, with a similar but far superior humanity and self-sacrifice, and with the true Son of God to present, gain still greater victories? There seems nothing to prevent an Oriental who has hung on the words of Buddha from listening even more intently to the words of Christ. But he will not be induced to do so by denunciations of such a sweet and loving soul as Gautama. The preacher must arm himself with the best of Buddha's truths, and then show the higher in the teachings of Jesus. He must offer the Fatherhood of God, which the Hindu saint never mentally grasped, and the hope of a conscious living immortality, which the great Mystic may not fully have attained." *The Unknown God*, C. Loring Brace, p. 312.

LECTURE II.

BIBLIOGRAPHY FOR SECOND LECTURE.

On the general subject of the effects of Christianity, see:

Storrs, *The Divine Origin of Christianity Indicated by Its Historical Effects.*

F. W. Farrar, *The Witness of History to Christ.*

Fairbairn, *Religion in History and in Modern Life.*

C. Loring Brace, *Gesta Christi.*

On Christianity and the Roman Empire, see:

Merivale, *Conversion of the Roman Empire*, Boyle Lecture, 1864.

Uhlhorn, *Conflict of Christianity with Heathenism.*

The same, *Christian Charity in the Ancient Church.*

Lecky, *History of European Morals from Augustus to Charlemagne.*

On Christianity and Social Questions, see:

Peabody, Ely, Henderson, and Gladden, in the *Report of the Parliament of Religions.*

On Christian Missions, see:

Warneck, *History of Protestant Missions*, translated by Thomas Smith, D.D., 1884.

J. S. Dennis, *Foreign Missions after a Century.*

J. S. Dennis, *Christian Missions and Social Progress.* (Very valuable.)

A. C. Thompson, *Protestant Missions, Their Rise and Early Progress.*

E. A. Lawrence, *Modern Missions in the East.*

Report of World's Congress of Missions, Chicago, 1893.

NOTE 1, p. 71.

"The question is sometimes asked, What is the influence of Mohammedanism upon the moral character of Moslems?

In reply to this question, it must be admitted that wherever it brings to its allegiance a grossly idolatrous people, especially if they be fetish- or devil-worshipers, it does raise their moral status. Cannibalism and infanticide are abolished; idolatrous customs, degrading and immoral, are obliterated; certain fixed rules are enforced in respect to society and the State; thieves and murderers are severely punished; the use of intoxicating drinks is greatly diminished if not absolutely prevented; children are educated to some extent and trained up as the worshipers of the true God; certain ideas of honor, courage and devotion are inculcated, and so the scale of morality is greatly advanced; and yet there is a limit to Moslem progress in morals a long way this side the goal of Christian ethics. The permissions of the Koran in respect to polygamy, concubinage and divorce; the sanction of slavery and holy war, the example of Mohammed himself, the adoption of the principle that the end justifies the means—thereby consecrating every form of deception and lying, every sort of persecution and violence to the cause of religion—these things effectually block the wheels of progress in ethical spheres, so that Moslem nations have hardly ever reached even the planes of moral purity occupied by the most degenerate Christian nations." *Islâm, or the Religion of the Turk*, E. M. Wherry, p. 59.

NOTE 2, p. 80.

"The Hinduism which I examined, for example, in Benares filled me with pity and distress. The hideous idolatries which I have witnessed in many places appear to me thoroughly debasing to the people. I know what excuses and explanations are offered by the pundits. I am sorry that they think the common and, to me, degrading worship, is fitted to an unenlightened population. I am sorry that they do not cherish a loftier faith in the possibilities of the common mind. Even granting, which I do not, that idolatry is fitted to national infancy, three thousand years of idolatry constitute too long a period of childish enslavement. Christianity in three hundred years swept away, in large measure, the degrading forms of Greek and Roman

polytheism. I know that there are hundreds of brave-hearted reformers in India who are hoping and working for the spiritual uplifting of the people, and I wonder that hundreds of thousands of educated Hindus do not devote themselves to a similar noble task. In western Christendom it is believed that the lowliest and most ignorant are worthy of the best illumination, and the preaching of the Gospel to the poor has wrought some of the chief marvels of Christian history. We have found that the humblest and most ignorant can be brought to worship God (who is spirit) 'in spirit and in truth.' Instead of palliating idolatry and all its terrible accompaniments in India, the educated Hindu, it seems to me, might well strive to repeat, with better accompaniments and without any surrender of faith in the great God, the reformatory and ethical work which even Buddhism wrought in India more than two thousand years ago.

"Philosophic Hinduism is another thing, and the representatives of it whom I have met are men not only of intellectual acuteness but often of true devoutness of spirit. I should esteem them even more highly than I now do if their lives were devoted to lifting the pall of ignorance from this poor people, and I am sorry that they are not more generally willing to accept and proclaim that Christian Gospel which I believe, more firmly if possible than ever before, is the only sufficient force for the regeneration of the individual and of society." Interview published in the *Madras Mail.*

NOTE 3, p. 80.

Throughout Asia, outside the dominion of Christian and Mohammedan thought, faith in metempsychosis is a fundamental and dominating conception, contributing as much as any other idea to the vast distinctions separating the East from the West. President W. F. Warren, of the Boston University, in his baccalaureate address, 1897, "Art Thou a Human Being?" elucidates instructively the terrible significance of the baseless doctrine of transmigration.

"Here are men by the hundred million who certainly know not what it is to be a man; men by the hundred mil-

lion in whose estimation the innocent instinctive love of conscious personal life is the supreme error, the supreme curse, the only unpardonable sin; men by the hundred million who consider themselves and all beings in the total cosmic system as already lost, and as already undergoing æonian punishment for sin committed in unremembered earlier lives—a punishment which can never, never cease so long as one individual consciousness shall cling to life.

"According to the Buddha and to all advocates of metempsychosis, the Karma which became embodied and perpetuated in me the moment I began to be, was nothing that belonged to my father or mother, or to any of their traceable ancestors—it was something that belonged to a wholly different line of beings, the last of whom ceased the moment I began my life.

"In Buddhist thought, and in the thought of all believers in successive incarnations in various natures, there neither is nor can be any such thing as that which we call the human race. By this term we mean the total aggregation of genealogically inter-connected human individuals, living or dead, born or yet unborn, the whole viewed as one in nature, one in origin, one in rational destination. Neither the Buddhist, nor the believer in any form of transmigration proper, knows any such vital unity of humanity. He cannot. Part of the beings that have been members of the human family are now beasts and birds and reptiles —not to speak of yet lower or higher beings of non-human varieties. A short time ago, all that to-day are men were other than human, and a short time hence all will be human no longer. Heredity being detached from the line of parentage, the family is necessarily different in idea and different in manifestation from what it is in the Christian lands. In the realm of civil life a naturally ordered and conservatively administered state is impossible. A man to-day may be a woman to-morrow. Any apparently human ruler is liable at any time to lay aside his human form and take a year's vacation or a thousand years' vacation among the fairylike goddesses, or among the demons, or among the beasts of the field. Any subject of the government

caught in the very act of stealing may turn out to be a god commendably engaged in righting some ancient wrong that no man ever heard of."

NOTE 4, p. 82.

In partial contrast, however, with the despondency of the Hindu Christian mentioned by Prof. Max Müller, note the following observations of the Parsi scholar, Malabari:

"In spite of pressing engagements I contrived to see a good deal of English life, at home and outside, in the spheres of politics, literature, science, and the professions, as well as of philanthropy; in regard to the domestic relations, and as contrasted with life abroad, much of what I saw was disappointing, but there was much of it that seemed full of hope." *Behramji M. Malabari*, by G. Gidumal, p. 238.

"The life in a decent English home is a life of equality among all the members. This means openness and mutual confidence. Wife and husband are one at home, however different their creed, political or religious. They love, trust, serve each other as true partners, each contributing his or her share to the common stock of happiness. The children stand in the same position with the parents as the latter stand to each other. There are no secrets, and therefore no suspicion on the one hand or reserve on the other. Mother and daughter live more like sisters; father and son more like two brothers. The parent is as slow to assert his or her authority as the child is to abuse his or her freedom. The education of the heart begins very early, almost while the child is in arms. Then begins the physical education, followed after an interval by education of the mind. And how natural is the system of education! how pleasant the mode of imparting it! It never wearies or cramps the recipient." *The Indian Eye on English Life*, by B. M. Malabari, p. 62.

"His Christianity strikes one as being a religion mainly of flesh, bone and muscle. It teaches him, more than anything else, how to live, to survive, to make the best of life. At home, or abroad, he appears a good deal to be guided by this same muscular principle, to aggrandize, to con-

quer, and to rule. His life, at its best, is a high fever of humanity from which the divine has been eliminated, or in which, rather, the divine has not yet made a dwelling-place. It makes one wonder at such times if the life and teachings of Christ—Britain's most precious heritage—may not, after all, be thrown away upon a people whose spiritual appreciation is so defective. Are such a people likely to attain to anything like a perfect life, making for peace and righteousness?" *The Indian Eye on English Life*, by B. M. Malabari, p. 96.

"On the other hand, one need not be a Christian himself to be able to see that Christianity has tended powerfully to humanize one of the least human of the races of man. In its essence, it ought to exercise a three-fold influence—to humanize, to liberalize, to equalize. This, to me, is a very great achievement. Other religions have their special merits; but none of them claims to have rendered this three-fold service to the race." *The Indian Eye on English Life*, by B. M. Malabari, p. 99.

Prof. Welinkar, of Wilson College, Bombay, has grasped firmly and expressed with clearness one of the chief differences between English and Hindu education:

"You cannot by stuffing the student's head with any amount of mere book-knowledge, get him to imbibe a genuine love for the fundamental virtues of the English character—its love of truth, its magnanimity, its devotion to righteousness. You must get at the spring of these traits, discover the moral motive power which sustains the best and noblest in the life of England, and you must make the youth of India drink of that life-giving stream, and thus derive the moral power that alone can urge to such lofty action." *Liberal Education in India*, N. G. Welinkar, p. 18.

NOTE 5, p. 82.

"Un fils des croisés, le prince de Polignac, m'écrivait récemment au sujet de l'Islâm. Cette puissante discipline des âmes ne compte pas un seul rebelle parmi ses adeptes, c'est-à-dire pas un athée. . . . Un pareil resultat ne peut s'obtenir sans une grandeur intrinsèque. Et il ajou-

tait de vive voix ces paroles hardies, auxquelles je m'associe: Les Arabes sont plus chretiens que nous et c'est par la porte de l'Islâm que nous reviendrons à l'Évangile. Nous avons besoin maintenant de cet intermediaire entre Jésus et nous." *Christianisme et Islamisme. Conferences données à Paris dans le mois de Mai, 1895*, par M. Hyacinthe Loyson, p. 66.

NOTE 6, p. 85.

On that hard Pagan world disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell.

The brooding East with awe beheld
Her impious younger world;
The Roman tempest swell'd and swell'd
And on her head was hurl'd.

The East bow'd low before the blast
In patient, deep disdain;
She let the legions thunder past,
And plunged in thought again.

So well she mused, a morning broke
Across her spirit gray;
A conquering, new-born joy awoke,
And filled her life with day.

— *Obermann Once More*, by Matthew Arnold.

NOTE 7, p. 88.

"We know how the first fellowship of the brethren met; how they went forth with words of mercy, love, justice, and hope; we know their self-denial, humility, and zeal; their heroic lives and awful deaths; their loving natures and their noble purposes; how they gathered around them wherever they came the purest and greatest; how across mountains, seas, and continents the communion of saints joined in affectionate trust; how from the deepest corruption of the heart arose a yearning for a truer life; how the new faith, ennobling the instincts of human nature, raised

up the slave, the poor, and the humble to the dignity of common manhood, and gave new meaning to the true nature of womanhood; how, by slow degrees, the church, with its rule of right, of morality, and of communion, arose; how the first founders and apostles of this faith lived and died, and all their gifts were concentrated in one, of all the characters of certain history, doubtless the loftiest and purest—the unselfish, the great-hearted Paul." *The Meaning of History*, Frederic Harrison, pp. 60-1.

NOTE 8, p. 92.

"There are moments in which we are all Buddhists; when life has disappointed us, when weariness is upon us, when the keen anguish born of the sight of human suffering appals and benumbs us; when we are frozen to terror, and our manhood flies at the sight of the Medusa-like head of the world's unappeased and unappeasable agony; then we too are torn by the paroxysm of anguish; we would flee to the Nirvana of oblivion and unconsciousness, turning our backs upon what we cannot alleviate, and longing to lay down the burden of life, and to escape from that which has become insupportable." *Ellinwood's Oriental Religions and Christianity*, p. 324.

But this is only a temporary mood, as Dr. Ellinwood has clearly shown, and it is essentially an unchristian spirit. Some of the distinctions between Christianity and Buddhism have been clearly set forth by Prof. George H. Palmer, of Harvard University, reported in *The Outlook*, July, 1897, pp. 443-450.

"Only when desire has altogether passed away can misery cease. Is this pessimism? I certainly do not like to use that obnoxious word in the presence of my gentle friend (Mr. H. Dharmapala). Yet as we reflect how Christianity faces this same tremendous problem, there appears a notable contrast in emphasis. Christianity knows of death, knows of old age, knows of disease, and is cheerful before them; looks upon them indeed as the very means which may assist us in that for which we are here. These are valuable forces, it tells us; for in this world we are co-workers with God, intrusted with the charge of our own upbuilding, and

through these very agencies that upbuilding may be accomplished."

"Horror of individual destruction is a distinctive note in Christianity. Each one through consciousness is given charge of himself; he is to build himself up into steadfast character, into powerful personality. On this Jesus perpetually dwells.

"I find in the teachings of Buddha little provision for the great organic institutions of society. The family does not naturally spring from such a soil. Of course the family exists under Buddhism. It is tolerated. But, after all, the call of the Buddha is always to a monastic life, and the thoroughgoing Buddhist is a monk. Monkery is deeply planted in the nature of Buddhism. The family, if it exists, exists by force of nature, a subordinated institution. Woman as woman has no well-grounded dignity. Nor do I see any provision in Buddhism for the upbuilding of a state. The organic union of man with man in spiritual bonds is something on which Buddhism depends, but which it does not expressly sanction." *Christianity and Buddhism*, Prof. George H. Palmer.

Writing of Buddhism in China, the Hon. G. N. Curzon says:

"The Buddhist priests are no amateurs in the art of mendicancy. Sometimes large bands of them may be seen patroling the streets, and by the discordant clamor of a gong calling attention to the unmistakable character of the errand which has brought them down into the thoroughfares of men. By these different methods they manage to scrape along; their buildings and temples just saved from dilapidation; their persons and costumes in the last stage of seediness and decay; their piety an illusion, their pretensions a fraud; themselves at once the saviours and the outcasts of society, its courted and despised." *Problems of the Far East*, Geo. N. Curzon, M.P., p. 352.

"The expression of their features is usually one of blank and idiotic absorption; which is, perhaps, not surprising, considering that of the words which they intone scarcely one syllable do they themselves understand. The mass-book is a dead letter to them, for it is written in Sanskrit

or Pali, which they can no more decipher than fly. The words that they chant are merely the equivalent in sound of the ordinary sentences, rendered into Chinese characters, and are therefore totally devoid of sense." *Problems of the Far East*, Geo. N. Curzon, M.P., p. 355.

NOTE 9, p. 103.

"The Hindu religion is a reflection of the composite character of the Hindus, who are not one people but many. It is based on the idea of universal receptivity. It has ever aimed at accommodating itself to circumstances, and has carried on the process of adaptation through more than three thousand years. It has first borne with, and then, so to speak, swallowed, digested, and assimilated, something from all creeds. Or, like a vast hospitable mansion, it has opened its doors to all comers; it has not refused a welcome to applicants of every grade from the highest to the lowest, if only willing to adopt caste-rules; insomuch that many regard Hinduism as a system of social rules rather than of religious creeds." *Brahmanism and Hinduism*, Sir Monier Williams, p. 57.

NOTE 10, p. 103.

"Why does the Englishman appear two different beings —in England all kindness, in India all hauteur? Will the following suggestions throw some light on this very serious question? When the Englishman met the Hindu in England he never realized the depth of the gulf that separates the races from each other—the immensity of the difference in their ideas and habits. He comes to India, and the truth begins to dawn upon him. Idolatry everywhere; caste everywhere; women immured in the zenana. If he be a religious man these things deeply pain him; if he be only intellectually a Christian, the sorrow speedily turns into contempt—contempt not of the people, but of their superstitions. He asks why things so ruinous are allowed to endure. He gets no answer, but is told that, in addition to the polytheism all around, there exists a high philosophy such as is unfolded in the Upanishads or Vedanta. Waiving the question of the intrinsic merit of

such philosophy, he asks what is its practical value? What is it doing to raise India from groveling superstition? The answer is 'Nothing'; true or false, it is a mere speculation. He is a practical man, earnest about reform; and from this boastful, barren philosophy he turns away in disgust, or, at any rate, despair." *A Letter to Indian Friends*, by Rev. J. Murray Mitchell, p. 7.

NOTE 11, p. 104.

"Ye are also forbidden to take to wife free women who are married, except those women whom your right hands shall possess as slaves. This is ordained you from God. Whatever is beside this is allowed you; that ye may with your substance provide wives for yourselves, acting that which is right and avoiding whoredom. And for the advantage which ye receive from them, give them their reward, according to that which is ordained; but it shall be no crime in you to make any other agreement among yourselves, after the ordinance shall be complied with; for God is knowing and wise. Whoso among you hath not means sufficient that he may marry free women who are believers, let him marry with such of your maid-servants whom your right hand possesses as are true believers; for God well knoweth your faith." *The Koran*, Chap. IV.

NOTE 12, p. 106.

"The lowest of all is the Pariah outcast, hiding himself from public gaze, a thing conscious of hopeless degradation, shunning himself, so to say, as much as he is shunned by others. O Caste, thou inexorable tyrant, what hope is there in India while thy Jugernaut wheel is grinding man's best nature out of him! Ye missionaries of Christ, why don't you save these unhappy tribes from perhaps eternal wrong? What a rich harvest of souls to save!" *Gujarat and the Gujaratis*, by B. M. Malabari, p. 186.

LECTURE III.

BIBLIOGRAPHY FOR THIRD LECTURE.

On the general doctrine of God in religion, see:

d'Alviella Hibbert Lectures, 1891, *Origin and Growth of the Conception of God.*

James Freeman Clarke, *Ten Great Religions*, Vol. II.

C. Loring Brace, *The Unknown God.*

On non-Christian Monotheism, see:

S. H. Kellogg, *Genesis and Growth of Religion*, Lectures 7 and 8.

Ellinwood, *Oriental Religions and Christianity*, Lecture 7.

For the Varuna literature, see:

Monier Williams, *Indian Wisdom*, p. 13.

Muir, *Sanskrit Texts.*

For the Old Testament Doctrine of God, see:

Schultz, *Old Testament Theology*, Vol. II.

For Hindu Pantheism, see:

Jacob, *A Manual of Hindu Pantheism*, Tübner's Oriental Series, 1891.

C. R. Lanman, *The Beginnings of Hindu Pantheism.*

On the general subject of theism, see:

Flint, *Theism.*

The same, *Anti-Theistic Theories.*

A. C. Fraser, *Philosophy of Theism.*

On the special doctrines of the incarnation and redemption, see:

Canon Gore, *Lectures on the Incarnation of the Son of God.*

D. W. Simon, *The Redemption of Man.*

Fairbairn, *The Place of Christ in Modern Theology.*

B. F. Westcott, *The Incarnation and Common Life.*

NOTE 1, p. 116.

"One to whom the boundary line between the Creator and His world is perfectly clear, one who knows the eternal difference between mind and matter, one born amid the trumphs of science, can but faintly realize the mental condition of the millions of Japan to whom there is no unifying thought of the Creator-Father." *The Religions of Japan*, Griffis, p. 14.

NOTE 2, p. 117.

Dr. Fairbairn contends that Christ is the creator of monotheism in the strict and proper sense of the term. "Certain of the prophets of Israel had been monotheists, but Judaism was not a monotheism, for a religion that is so bound up with a tribe and its polity as to be incapable of universal realization, does not really know God as absolutely supreme." He affirms that monotheism in the strict sense means "that alike in idea and reality God is the God of all men, open and accessible to all."

"We may say, then, that, so far as realized religions were concerned, we had before Christ polytheisms, pantheisms, henotheisms, but no monotheism. By one and the same act He created the conception of one God, one religion, and one society; but the first would have been inefficient and incomplete if it had not been explicated in the second and incorporated in the third. The religion explicated the God, for it was ethical in nature as He was in character; the society incorporated His ideal, for it was universal, as God was one, and filial, as He was father." *The Place of Christ in Modern Theology*, Fairbairn, p. 515.

In speaking of monotheism as primeval I intend merely to convey the idea of its antiquity. It appears in early sacred literatures, but back of these there was probably a long evolution. The following is Jevons's account of the development of the monotheistic idea:

"The first step toward monotheism is taken when one deity is, as not unusually happens, conceived to be supreme over all the others, and the rest are but his vassals, his ministers or angels. This is due to the transference of the relations which obtain in human society to the community

of the gods; they, like men, are supposed to have a king over them. The next step is the result of the constant tendency of the ancients to identify one god with another: Herodotus had no difficulty in recognizing the gods of Greece under the names which the Egyptians gave to their own deities; Cæsar and Tacitus did not hesitate to identify the gods of Gaul and Germany with those of Rome. And this was the more easy and reasonable because in many cases the gods in question were really the deifications of some one and the same natural phenomenon—sun, moon, etc." *Introduction to the History of Religion*, F. B. Jevons, p. 383.

NOTE 3, p. 125.

"Historical pantheism, the typical, fascinating pantheism of Spinoza, is in error only through its exclusiveness. The conception of one universal substance is true as far as it goes, but it is not the whole truth. The strand of difference runs throughout creation. As without the identity there can be no unity, so without the difference there can be no variety and no reality in finite existences." *The Christ of To-day*, Gordon, p. 95.

NOTE 4, p. 136.

An interesting and instructive parallel has been drawn by Dr. K. S. Macdonald between the Aryan god "Agni" and the God of Christian revelation.

"The descriptions given in the Vedas of the god Agni lend themselves wonderfully to a comparison with the Lord Jesus Christ alike as God and man, as prophet, priest, and king. We do not think that our so using them is unjustifiable or in any way dishonoring to Christ or injurious to the interests of His cause. On the other hand, such comparisons, if wisely made, ought to lead people who profess to have respect for the Vedas to a greater appreciation of the features or traits which are common to both." *Agni, the Aryan God*, a Parallel, by K. S. Macdonald, M.A., D.D., reprinted from *The Indian Evangelical Review*, January and April, 1897, p. 20.

"We doubt whether out of all the ideals set before us among the so-called three hundred and thirty millions of Hindu gods, there can be selected any whose character is more satisfactory to Brahmos, Christians, or Mohammedans, or indeed to nineteenth century ideas generally, than the character which the ancient Aryans of India gave to Agni—a character largely preserved among Hindus to the present day in their daily worship among all the vicissitudes and changes which Hindus underwent during the last three thousand years—the more remarkable as he is but seldom worshiped by or through a man-made image, as almost all the other gods are." *Ibid*, p. 6.

"We have also removed a great deal of rubbish which, not only lay in heaps all round about the structure, but was piled up in the very rooms inside, and up on the walls, inside and outside, disfiguring stone and brick. All this we have carted away, and exposed to view the individual stones and bricks, some of which are beautiful to behold in their naked, unadorned simplicity. But after all what does it all amount to? Nothing more than the foundations of what promised to be a noble superstructure; but which, instead of being finished according to the original plan, was turned to ignoble and impure purposes, altogether dishonoring to the Great Architect. In Christianity alone does the original plan find its fulfillment." *Ibid*, p. 21.

As an illustration of the Hindu habit of deifying every fact and force, the following is of interest:

"Soma itself becomes a god, and a very mighty one; he is even the creator and father of the gods; the king of gods and men; all creatures are in his hand. It is surely extraordinary that the Aryas could apply such hyperbolical laudations to the liquor which they had made to trickle into the vat, and which they knew to be the juice of a plant they had cut down on the mountains and pounded in a mortar; and that intoxication should be confounded with inspiration. Yet of such aberrations we know the human mind is perfectly capable." *The Non-Christian Religions of the World—The Hindu Religion*, J. Murray Mitchell, p. 10.

NOTE 5, p. 140.

"The idea of sacrifice is inherent in human nature, and ought to have been retained, cherished, purified, and realized: though, when the conception of deity becomes impersonal, as it does in the Upanishads, there is no Supreme Being to whom sacrifices, even of the heart and life, can be offered. That the idea was true and necessary, is shown by the fact that the sacrificial system—suppressed during the period of the Upanishads—broke out again afterwards in still greater and more manifold activity in the popular sectarian cults of Vaishnavites and Saivites; and material sacrifices, offered to these and to other deities, have continued, in one form or another, down to the present day, and must continue, in this and other non-Christian lands, till Christ, the great Fulfiller of Sacrifices, is understood." *Studies in The Upanishads*, T. E. Slater, p. 13.

NOTE 6, p. 141.

"Brahmanism, again, knows evil, but as metaphysical, rather than moral, man's being in a system of illusion, divided by ignorance from his rest in the Brahma who is the only universal reality. Buddhism, which has of all religions the most overmastering sense of misery, has also the least sense of sin." *The Place of Christ in Modern Theology*, Fairbairn, p. 454.

"The suffering and hardened and indifferent world waits for a broken heart in the presence of the eternal pity in Christ. The primary want is the dissolving of the soul in the sea of regret and grief over the beauty of the Lord made real in the Master. The moral idea will never rise upon these multitudes until it rises out of this sea of penitential feeling, like the sun out of a troubled ocean. Nothing but the fires of such sorrow and love can melt the chains of evil habit, consume the force of earthly inclinations, and burn up utterly the vast psychic accumulation of a soul alienated from the true order and divine law of its life. Passion led astray, and passion must recover to righteousness. Only the fury of love can avail for those within the prison of moral despair." *The Christ of To-day*, Gordon, p. 278.

NOTE 7, p. 143.

"Even when, over-constrained by the testimony of conscience, the Hindu will speak as if moral good and evil were to be rewarded and punished by a personal God, still that doctrine of Karma remains, and is no less fatal to the idea of responsibility. For if I am not free; if all my actions are determined by a law of physical necessity entirely beyond my control,—then assuredly I am not responsible for them. Let it be observed again that these are not merely logical consequences attached to the system by an antagonist which the people will refuse to admit. The Hindus themselves, both in their authoritative books and in their common talk, argue that very conclusion. In the Puranas again and again those guilty of the most flagitious crimes are comforted by Krishna, for example, on this express ground, that whereas all was fixed by their Karma, and man therefore has no power over that which is to be, therefore in the crime they were guilty of no fault. And so among the people one wearies of hearing the constant excuse for almost everything which ought not to be, 'What can we do? It was our Karma!'" Dr. Kellogg, quoted in *Selections from the Upanishads*, pp. 93-4.

NOTE 8, p. 149.

"The Christian doctrine imputes punishable guilt only so far as each one's free choice makes the sin his own; the dying infant who has no choice is saved by grace; but upon every Buddhist, however short-lived, there rests an heirloom of destiny which countless transmigrations cannot discharge." Ellinwood's *Oriental Religions and Christianity*, p. 328.

NOTE 9, p. 149.

"A state in which the knowing and the known are one, in which subject and object are identified, implies, as Sir William Hamilton, Mansel, and Herbert Spencer have alike shown, the annihilation of both; and hence our very personality, the existence of which is to each person a fact beyond all others the most certain, is yet a thing which truly cannot be known at all; for the object perceived is

itself the perceiving object." *Studies in the Upanishad*, T. E. Slater, p. 22.

"This kind of pantheism, however, reaches the unity of the finite with the infinite solely by denying the reality of the former. It reconciles man with God simply by the negation of all that makes him man. But such a negative deliverance is, as we have already seen, no real emancipation. If it brings rest to the weary, it is but the rest of the grave. Nay, as the Buddhist recognizes, with the absolute negation of the finite, the infinite, also, which is known only in its relation to it, is deprived of all meaning. Its God ceases to be a living God, just because He has absorbed all life unto Himself." *The Evolution of Religion*, Edward Caird, Vol. II, p. 149.

NOTE 10, p. 152.

See Pressensé's *Ancient World and Christianity*, p. 469. The expectant attitude of the pagan world at the coming of Christ is well described in Chapter II of Book V. In regard to Virgil's prophecies in the fourth Eclogue of a golden age to come when the earth shall be delivered from sorrow, Pressensé says:

"It was especially in this aspect that Virgil was the inspired voice of his generation. Victor Hugo has well expressed in the following lines the mysterious expectancy which filled the air at this period:

" 'Le vers porte à sa eime une lueur étrange
C'est qu'à son insu même il est une des âmes
Que l'Orient lointain teignait de vagues flammes,
C'est qu'il est un des coeurs que déjà, sous les cieux
Dorait le jour naissant du Christ mystérieux.' "

"It is easy to understand how Virgil came to be Christianized in early legend. His feast was kept in the Middle Ages as one of the prophets of Christ. St. Paul was supposed to have visited his tomb in Naples, and to have lamented over it thus: 'Oh greatest of poets, what had I not made of thee, had I but met thee in thy lifetime?'

"We conclude with M. Boissier that Virgil was one of those who prepared the way for the triumph of Christian-

ity without knowing it, and with M. Duruy we say, that like a new Columbus he pointed, through the mists of the West, to the new world which was to come forth from them. Dante gave a perfectly true picture of Virgil when he likened him to a man going out into the night and carrying behind him a torch of which he makes no use, but which lightens the path of those who come after.

"Every impartial historian recognizes from his own point of view the attitude of expectancy in which souls were standing at this time. 'Every man,' says Lucretius, 'is groping after the way of life.' It seems strange to find this great Epicurean poet thus anticipating the words afterward spoken by Paul at Athens." *The Ancient World and Christianity*, E. De Pressensé, D.D., pp. 558-559.

LECTURE IV.

BIBLIOGRAPHY FOR THE FOURTH LECTURE.

On the general subject of the Bible and Biblical study, see:

Moulton, *The Literary Study of the Bible.*
C. A. Briggs, *Biblical Study.*
Bartlett and Peters, *Scriptures, Hebrew and Christian.*
Ladd, *What is the Bible?*
Gladden, *Who Wrote the Bible?*
Zenos, *The Elements of the Higher Criticism.*
Lias, *Principles of Biblical Criticism.*
Westcott, *The History of the English Bible.*

On the other sacred books of the world, see:

The Book of the Dead. Translation by Renouf.

For the *Akkadian Hymns*, see translations (to be used with great caution) in Sayce, *Hibbert Lectures on the Religion of the Ancient Babylonians.*

For the *Avesta*, see translation in the *Sacred Books of the East* (*S. B. E.*) Vols. IV, XXIII and XXXI, and the revolutionary work on the *Avesta*, by the late Professor Darmsteter.

For the *Kojiki*, see Chamberlain's translation in *Proceedings of the Asiatic Society of Japan;* supplement to Volume X.

For the sacred books of China, see the translations in *S. B. E.*, Vols. III, XVI, XXVII and XXVIII (Confucian) and XXXIX and XL (Taoism).

For the *Vedas*, see translations of the *Rig* and *Atharva* by R. T. H. Griffith. Portions of the *Rig Veda* have been translated in *S. B. E.*, Vols. XXXII and XLVIII, and the *Atharva Veda* in a volume of *S. B. E.* just issued.

For the *Brahmanas*, see the translation of the *Satapatha Brahmana*, *S. B. E.*, XII, XXVI, XLI.

For the *Puranas*, see the translation of the *Vishnu Purana* by Wilson, and of the *Bhagavata Purana* by Burnouf.

For the *Upanishads*, see the translation in *S. B. E.*, Vols. I and XV.

T. E. Slater, *Studies in the Upanishads.*

For the Buddhist texts, see translations in *S. B. E.*—(1) *Vinaya*, Vols. XIII, XVII, XX; (2) *Dhammapada*, Vol. X; (3) *Selected Suttas*, Vol. XI.

For the *Koran*, see the well-known translation by Sale, the commentary by Wherry, four volumes, and the translation by Palmer, in *S. B. E.*, VI and XIX.

For the *Sikh Bible*, see the translation by E. Trumpp, called *The Adi-Granth; or, The Holy Scriptures of the Sikhs, 1877.*

NOTE 1, p. 179.

For instructive examples of the noble elements which are found in non-Christian literature, read the collection of prayers, Egyptian, Akkadian, Babylonian, Vedic, Avestic, Chinese, Mohammedan, and Modern Hindu which Prof. Max Müller has brought together in his volume of Gifford Lectures, 1892, *Theosophy or Psychological Religion*, pp. 13-22.

See also Hymn xcvii, *Rig Veda*, Book I:

1. Chasing with light our sin away, O Agni, shine thou wealth on us.
   May his light chase our sin away.
2. For goodly fields, for pleasant homes, for wealth, we sacrifice to thee.
   May his light chase our sin away.
3. Best praiser of all these be he; foremost of our chiefs who sacrifice.
   May his light chase our sin away.
4. So that thy worshipers and we, thine, Agni, in our sons may live.
   May his light chase our sin away.
5. As ever-conquering Agni's beams of splendor go to every side,
   May his light chase our sin away.

6. To every side thy face is turned, thou art triumphant everywhere.
   May his light chase our sin away.
7. O thou whose face looks every way, bear off our foes as in a ship.
   May his light chase our sin away.
8. As in a ship, convey us for our advantage o'er the flood.
   May his light chase our sin away.

NOTE 2, p. 182.

"How has it come to pass that the fates of the Upanishads and of the Bible, their influence on the world, have been so different? How different their nature and their scope. The Bible covers the course of the world from the creation to the final restitution of all things; it is imbedded in, and asscoiated with, the past history of the race; it deals with all the problems of practical life; it is addressed to all men, and concerns all men—the Book for the millions.

"If the ancient Indian ideal of spirituality was so lofty, why was it not retained; and why did it not save the country from degenerating? If but one human being had really become God here on earth, this planet of ours ought long ago to have been transformed into a very different world. But, instead of that, why has India become the most illiterate land; and the land that, according to the late Sir Madhava Rao, has suffered more from self-created social evils than any other community? Is the present state of Hindu society and the present moral exhaustion the legitimate development or the accidental outcome of the ancient philosophy of the universe? Pantheistic thought has always exercised a paralyzing influence on all moral and human life. Most vital is the connection between the highest religious thought and the moral and social life of a people. And what have all the philosophies and sciences of the world done for the regeneration and progress of mankind compared with the one truth—'God is love?'" *Studies in the Upanishads*, T. E. Slater, p. 73.

"Institutions not only grow but decay also, and decay as well as growth is a process of evolution. Florid art is

evolved out of something simpler, but it is not therefore superior to it. The Roman Empire was evolved out of the Roman Republic, and was morally a degeneration from it. The polytheism of Virgil is not better, as religion, than that of Homer; the polytheism of the late Brahmanism is certainly worse than that of the earlier periods. Therefore to say that the only evolution in religion—except that which is on the lines of the Bible—is an evolution of error, may be quite true and yet not show that the idea of evolution is applicable to heathen religions. Their evolution may well have been, from the religious point of view, one long process of degeneration. Progress is certainly as exceptional in religion as in other things, and where it takes place must be due to exceptional causes." *Introduction to the History of Religion*, F. B. Jevons, p. 5.

NOTE 3, p. 188.

"But no other history and no human experience is so clear a proof of the practical curse to a people which lies in a false philosophy and imperfect religion as the confused records of Hindu thought afford. The combination of pantheism and idolatry seems to be the worst possible spiritual atmosphere for a people. The belief in re-birth, previous existence, and future transmigration became almost stamped congenitally upon the Hindu mind. It overshadowed existence from the earliest moment with the deepest darkness. The devout and thoughtful worshiper saw no escape from it, except after millions of æons in the absolute cessation of personal existence by absorption in God. Pain and suffering and sin were the necessary accompaniments of conscious life through all possible existences till the soul entered into the Infinite Spirit." *The Unknown God*, C. Loring Brace, p. 222.

NOTE 4, p. 188.

"The early Hindus did not find any difficulty in reconciling the most different and sometimes contradictory opinions in their search after truth; and a most extraordinary medley of oracular sayings might be collected from the Upanishads, even from those which are genuine and com-

paratively ancient, all tending to elucidate the darkest points of philosophy and religion, the creation of the world, the nature of God, the relation of man to God, and similar subjects. That one statement should be contradicted by another seems never to have been felt as any serious difficulty." *Ancient Sanskrit Literature*, Max Müller, pp. 320-21.

NOTE 5, p. 189.

"What could you expect from a nation whose mothers have to live in perpetual infancy?—married in the early teens, often to become widows before they are out of their teens. Can these be the mothers of heroes and patriots, and statesmen? The women of India have really no existence, as apart from the men. Their life is one of dire dependence. And as are the women, so, naturally, must be the men—dependent upon others for almost everything in life, without a career and without the resources for working out their own destiny. They have nearly lost the power of initiative for purposes of self-improvement." *The Indian Problem*, B. M. Malabari, p. 42.

"Now let us first try these tests on existing heathenism. The old Vedic religion, so much talked about by philologists, is dead and gone, and so, too, are the gods it worshiped. And the glamor that used to daze simple occidentals when the Vedas and Upanishads existed untranslated in archaic Sanskrit, has vanished now that you may read them for yourself in plain English." *Hinduism and Christianity*, Rev. Geo. T. Washburn, D.D., p. 7.

"In regard to women, the general feeling is that they are the necessary machines for producing children (Manu ix, 96); and without children there can be no due performance of the funeral rites essential to the peace of a man's soul after death. This is secured by early marriages. If the law required the consent of boys and girls before the marriage ceremony, they might decline to give it. Hence girls are betrothed at three or four years of age, and go through the ceremony of marriage at seven to boys of whom they know nothing, and if these boy-husbands die

they remain virgin-widows all their lives." *Brahmanism and Hinduism*, Sir Monier Williams, p. 387.

"The Indian home, instead of aiding the work of schools and colleges, in a large number of cases positively retards it. It is not merely the general ignorance prevailing in Indian homes that makes them bear so unfavorably on Western culture, in its best sense, but the positive beliefs and practices which obtain there—and which, in their spirit are totally antagonistic to the new views which English education inculcates regarding life and duty. The Indian home is a scene of superstitious beliefs and practices, in which the high school and college student has lost all faith, and which he has even learnt to despise. Yet he quietly puts up with these and even seems to countenance them because his new light has supplied him with nothing which he can put in the place of them, nor has it worked on him with such force as to create an abhorrence for things which he considers to be wrong." *Liberal Education in India*, by N. G. Welinkar, p. 10.

"It is true that, theoretically, they are ignored as separate units in society. It is true that they abstain from pronouncing their husband's name, calling him simply 'lord,' or 'master,' or 'the chosen' (vara); and they themselves are never directly alluded to by their husbands in conversation. It is true that for a male friend to mention their names or even inquire after their health would be a breach of etiquette. It is true, too, that their life is spent in petty household duties, in superintending the family cuisine, in a wearisome round of trivial acts. It is even true that in religion they are theoretically placed on the same level as Sudras. They are allowed no formal initiation into the Hindu faith, no investiture with the sacred thread, no spiritual second birth. Marriage is to them the end and aim of life, and the only medium of regeneration. No other purificatory rite is permitted to them. They never read, repeat, or listen to the Veda. Yet, for all that, the women of India are the mainstay of Hinduism. They are its principal stronghold and fortress. Without their support both Brahmanism and Hinduism

would rapidly collapse." *Brahmanism and Hinduism*, Sir Monier Williams, p. 388.

"Therefore we say that the Hindu code as a whole is savage and antique, and that, excluding religious excess and debauchery, it is on a par with the modern ethical code only nominally." *Religions of India*, Hopkins, p. 555.

NOTE 6, p. 196.

"It is to the British government that we owe our deliverance from oppression and misrule, from darkness and distress, from ignorance and superstition. Those enlightened ideas which have changed the very life of the nation, and have gradually brought about such wondrous improvement in native society, are the gifts of that government; and so likewise the inestimable boon of freedom of thought and action, which we so justly prize." *Lectures in India*, Keshub Chunder Sen, p. 15.

LECTURE V.

BIBLIOGRAPHY FOR THE FIFTH LECTURE.

The leading works on the life of Jesus may be enumerated as follows:

Andrews, *Life of Our Lord.*

Weiss, *The Life of Christ*, 3 volumes (T. & T. Clarke, Edinburgh).

Edersheim, *Life and Times of Jesus, the Messiah.*

Beyschlag, *Das Leben Jesu.*

Pressensé, *Jesus Christ, His Life, Times, and Work.*

Didon, *The Life of Jesus*, 2 volumes. (The best Roman Catholic life.)

Keim, *History of Jesus of Nasara.*

Here also may be mentioned Fairbairn's *The Place of Christ in Modern Theology.*

Phillips Brooks, *The Influence of Jesus.*

George Dana Boardman, *Christ, the Unifier of Humanity*, in *History of Parliament of Religions.*

For the lives of the other great founders of religions, see:

For Buddha:

Rhys David's *Buddhism, S. P. C. K.*, and *Hibbert Lectures.*

Oldenberg, *Buddha* (translated from the German).

For Confucius:

Legge, *Life and Teachings of Confucius.*

The same, *Religions of China.*

R. K. Douglas, *Confucianism, S. P. C. K.*

For Zoroaster

The Encyclopædia Britannica article on *Zoroaster.*

For Mohammed:

Sir William Muir, *The Life of Mahomet*, 4 volumes (hostile, though judicial).

Syed Ameer Ali, *Life and Teachings of Mohammed* (written by a believer).

For Socrates:

Plato's Apology and Crito.

Stanley's *Lecture on Socrates* in the third series of his *Jewish Church.*

Wenley, *Socrates and Christ.*

NOTE 1, p. 209.

"It seems that the Christ that has come to us is an Englishman, with English manners and customs about him, and with the temper and spirit of an Englishman in him. Hence it is that the Hindu people shrink back and say: Who is this revolutionary reformer who is trying to sap the very foundations of native society and establish here an outlandish faith and civilization quite incompatible with oriental instincts and ideas?" *Lectures in India*, Keshub Chunder Sen, p. 282.

"To us Asiatics, therefore, Christ is doubly interesting, and his religion is entitled to our peculiar regard as an altogether Oriental affair. The more this great fact is pondered, the less I hope will be the antipathy and hatred of European Christians against Oriental nationalities, and the greater the interest of the Asiatics in the teachings of Christ. And thus in Christ, Europe and Asia, the East and the West, may learn to find harmony and unity." *Lectures in India*, Keshub Chunder Sen, p. 26.

"Saint, Son of God, Elder Brother, it is impossible to honor and love Thee too much. I have sometimes failed to give Thee Thy due; but alas! I find it too true on the other hand that, in obeying and honoring Thee, men put the spirit of God in the background altogether. I would rather be true to God than to man, though I know God is in man, and honor to man is one of the highest virtues. O teach me Thy true worship, my God, so that my highest love and honor to Thee will be the highest love and honor to Thy Son." *Heart-Beats*, Mozoomdar, p. 171.

"Strength was natural to Thee, O Son of God, as to the young lion—strength to suffer and to act. Thy words were as mighty as Thy silence. I trust in Thee to bear me in Thy strong arms, as the shepherd bears his weakling lamb. Cover me in Thy garment of protecting faith, and change Thou me into Thy very self." *Heart-Beats*, Mozoomdar, p. 129.

NOTE 2, p. 214.

"With regard to animal life, I know that it is often claimed that Buddha was more compassionate than Jesus. I think he was less discriminating. Jesus had a tender regard for all animal life, and taught that even the sparrows were the subjects of his Father's care; but nevertheless he believed that men were in God's sight of 'more value than many sparrows.' He rebuked the stiff conservatism of the Pharisees, which would have forbidden the finding of a lost sheep on the Sabbath, or the rescuing of a dumb beast from suffering. Buddhism is perhaps much more particular in avoiding the destruction of insect life than Christianity, but on that score I think Buddhism has yet to reckon with the modern science of bacteriology, and the question whether the living germs of disease shall destroy or be destroyed, and whether it is less merciful on the whole that animals and fishes shall be food for each other and for man than that myriads of living microbes shall destroy them by the slow torture of disease. Life and death are shown by science to be so balanced that in the total of existence death is as beneficent as life. The economy of the sea is one of constant carnage, and so also with the earth; but for this the sea would soon become a solid mass of suffering, living forms, and the earth would be uninhabitable by men. Christian precept is humane, but it is discriminating. It would destroy the wolves and serpents of India rather than allow them every year to destroy thousands of the people, and it would allow the Esquimaux to feed on fish rather than suffer the extinction of their race." *The Open Court*, F. F. Ellinwood, p. 56, of January, 1897.

"If, therefore, it be asked whether the Christian idea of

charity is a higher thing than the Buddhist conception of a sympathy which passes over every barrier of caste and race and circumstance, and which in its universality embraces all men and even all animals, there is a ready answer. Buddhism, like the abstract pantheism it opposes, has no distinguishing respect for the spiritual nature of man. It is a leveling doctrine which meets the indiscriminate 'Whatever is is right,' of Brahmanism, with an equally indiscriminate 'Whatever is is wrong.' It cannot set the qualities that make a man above those that make a beast. And if its love extends to all men, and, we may even say, to all living beings, it is not that it regards them as having any real value in their individual existence, but that it looks upon them as all equally sufferers from the misery of existence. Hence it might be said that the universal charity of the Buddhist was only his *second highest* virtue; and that it held even so high a place as this only because such charity is the negation of all special regard for individual things." *The Evolution of Religion*, Edward Caird, p. 365.

NOTE 3, p. 228.

"How can there be any comparison between Christ and any other man? His personal goodness and faith alone would confer supreme eminence on him. When to that is added the strange element of unexampled suffering and neglect, such as would have crushed any other man's soul, does he not become unique? But that suffering, instead of producing bitterness, was an endless source of love and sympathy for others, who never felt for him. Nay, more, the suffering takes the dignity of death. If death had ended all, Christ would have been one of the greatest names in history. But he rose from death, and the world to-day bears the teeming evidence that Christ lives. The dead become alive when they trust in His name; the living become more alive when they love Him. All goodness, sweetness, wisdom, are crowned with the meek dignity of the Son of Man. All sorrow, sin, suffering, are purified in His spirit. Where is such another on earth?" *Heart-Beats*, Mozoomdar, p. 13.

NOTE 4, p. 238.

"Mr. M. B. Malabari, in his recent tours, has had very painful experiences of the strong and active antagonism that exists between the Hindus and the Mohammedans. Writing to the *The Indian Spectator* of a recent date, Mr. Malabari says: 'At Fatehpur and other places I heard the Hindus reviling the Mohammedans; here, at Jhansi, I find the Mohammedans execrating and incriminating the Hindus. So here we are, dreaming of national unity, but rent asunder, in real life, by interracial dissensions; dreaming of universal peace when strife and struggle dog us at every step; dreaming of a common cause against foreigners, but kept by the same foreigners from cutting one another's throats! Wide, very wide is the gulf between the dream and the reality. And, upon my honor, the gulf is widening more and more in some respects.'" *The Queen*, of Calcutta, June 28, 1897, p. 4.

LECTURE VI.

BIBLIOGRAPHY FOR THE SIXTH LECTURE.

On the history of Christianity, the best books are:

Schaff, *History of Christianity*, 6 volumes.

Fisher, *History of the Christian Church.* (A manual history.)

Moeller, *History of the Christian Church*, 2 volumes.

For the early history of Christianity, see:

Pressensé, *Early Years of Christianity*, 4 volumes.

For Christianity and the Supernatural, see:

Fisher, *The Supernatural Origin of Christianity.*

For Christianity and Miracles, see:

Bruce, *The Miraculous Element in the Gospels.*

For Christianity and Science, see:

A. J. Balfour, *The Foundations of Belief.*

A. D. White, *A History of the Warfare of Science with Theology.*

For Revelation and Inspiration, see:

Ewald, *Revelation, Its Nature and Record.*

Bruce, *The Chief End of Revelation.*

Sanday, *Inspiration*, Bampton Lectures; 1893.

Horton, *Inspiration and the Bible.*

The same, *Revelation and the Bible.*

For Christianity and History, see:

Fairbairn, *The City of God.*

Sell, *The Church in the Mirror of History.*

Dale, *The Living Christ and the Four Gospels.*

On the general subject of the Lecture, see:

Bruce, *Apologetics.*

Fisher, *The Grounds of Theistic and Christian Belief.*

NOTE 1, p. 251.

See Robertson Smith's *Prophets of Israel*, pp. 1-7.

NOTE 2, p. 253.

"But religion in India is dead or decaying in the ranks where it is most potent for a widefelt constructive influence." *The Indian Eye on English Life*, by B. M. Malabari, p. 125.

"The best among the Greek philosophers confessed their need of some new power to give practical effect to their theories; and who can say that the life of Greece was not greatly deteriorated in the second and third centuries of our era from what it had been in the days of Aristotle and Demosthenes? The ironical strength of Socrates had no redeeming force. The beautiful life of Marcus Aurelius gives the impression of resignation, not of hope. The excellent maxims of Confucius at most bound fast the life of China in an iron law. Buddhism gave peace, but it was, at least as to the social and political life, the peace of resigned despair. Mohammed's grand iconoclasm spent itself almost in its first onset, and has failed to exhibit any new principle of vitality. But the cross of Christ is new in every age, and has changed the face of the world, and has been the spring of civilization and of an untiring progress." *The World as the Subject of Redemption*, W. H. Fremantle, p. 26.

NOTE 3, p. 266.

"There is, to use a phrase of grammar, a proleptic, or anticipatory, Christianity, of which we may see traces deep down in the convictions of the various races of men. It shows itself partially and fitfully in their religions, but more in their philosophies, their family life, and their laws. In these God has always had a witness among them. Christ came in the fulness of time. The ground was laid on all sides in preparation for Him; the human race was growing towards Him; so that we must look at the whole human development as one, and on Christian spirit as the root of all that is good and true in it, and on Christ Him-

self as its crown." *The World as the Subject of Redemption*, W. H. Fremantle, p. 250.

NOTE 4, p. 266.

By miracles we mean works of ever-continuing wonder, worthy of the Divine character, the results of the exercise of God's power, put forth not in the order of the usual course of Nature, for the purpose of attesting a Divine revelation. This, of course, excludes all wonders which the progress of science may explain, and all the lying wonders of evil magicians and necromancers. It lifts the miracle to its proper place as a Divine act performed for the highest ends. Now Jesus Christ appealed to such miracles as among the evidences of His supernatural commission. "That ye may know that the Son of Man hath power on earth to forgive sins (then saith he to the sick of the palsy), 'Arise, take up thy bed and go unto thine house.'" What does a miracle show? What do these events, wrought by the direct interposition of Divine power, indicate? They prove not only the truth of the message, but the Divine authority of the messenger. It is the authority which miracles give to the Gospels which appears offensive to some men. The effort to-day is not to deny the moral truth of the Scriptures, but to put the Gospels on the same level with the ethical writings of Socrates and Seneca, of George Fox and Swedenborg. Now I believe that it is a Christian duty to welcome truth from any quarter, and to cherish humane thoughts towards all religions, so far as they are true; but if God has interposed, out of love toward man, and set the seal of miracle on certain Scriptures which we call the Gospels, then there belong to them a dignity, an inspiration and an authority setting them apart from and above all other writings. John Foster has called a miracle "the ringing of the great bell of the universe, summoning the multitudes to hear the sermon." And as Moses in the wilderness, when he saw the burning bush which was not consumed, turned aside, and then heard the voice of the Lord from the midst of the flaming shrub, so miracles have been the burning bush, drawing men aside, both to hear this Divine word,

and to receive it as of Divine authority. Over such Scriptures flames an awful "light which never was on sea or land," a light above that of the sun, because it comes directly from the highest heaven, and the voice which speaks to us can be no other than the voice of God. And though we may stand with bowed and uncovered heads before the great sages and singers of humanity, yet when we come before this Book, we may well heed the word which says, "Put off thy shoes from off thy feet for the place whereon thou standest is holy ground."

I believe that the miracles, however, are far more than the bell calling us to hear the sermon: they are themselves a heavenly part of the divine discourse, giving us a disclosure of God as helpful and blessed as any which shines from the Scriptures. And, besides all else, the miracles clinch our faith at points where it is weakest; they set the seal of Heaven on the title-deeds of our salvation. I cannot think that any other document is worthy of such a celestial stamp. Were not the miracles there to convince the human mind, the wayward heart would often be self-deceived into giving up a book that so rebukes its wickedness. And were it not for the miracles we might distrust such glorious promises as are therein made to the believers in Christ. It is not so difficult to believe the hard things of the Word of God, as to believe the glorious things which are spoken to the Christian. When the Bible speaks of judgment, it has the power of conscience on its side. But when the Bible speaks of mercy to sinners, of forgiveness to rebels, of crowns and scepters, and sonship with God, of Heavenly worlds with gates of pearl and streets of gold and the River of Life, and joys surpassing all our dreams, then it is that we need, most of all, the miraculous elements of the Gospel to reinvigorate and perpetuate our faltering faith. This Book of Books which has entered into the highest literature, which has shaped the noblest art, which has been the life-blood of civilization, the mother of liberty, the enfranchisement of the oppressed, the conqueror of barbarism; this Book which has called forth the eulogies of the greatest minds, which has furnished the subject for the most profound and ennobling

study, which has brought solace to the suffering and hope to the dying, and which makes itself at home in all lands, amid all nations, in all centuries, is so wonderful that it alone appears worthy of such a Heavenly seal as miracles have given it.

NOTE 5, p. 267.

If any are determined by a previously formed philosophy, not to believe in miracles, however attested, even though by the Word of Him who claimed to be the Son of God, and who in the consciousness of perfect truth and holiness appealed to His miracles, they will contrive to reject them. But once acknowledge a personal God who loves mankind and, as John Stuart Mill has conclusively said, all rational objection to miracles disappears. All who believe in God believe that a Divine Person has already bridged the non-existent and the existent, the non-living and the living, the non-intelligent and the intelligent; so that, as Dr. Peabody of Harvard has shown, "Miracles make a large part of the history of the material universe." All who see a personal God working in and through the phenomena of the visible and the intellectual world, manifesting His glory in the birth of a star and in the birth of a Shakespeare, showing forth His power in the blossoms which cover with beauty the sods of springtime, and in the galaxies which sprinkle the midnight with sidereal fire, all who see a personal God in the annual resurrection of Nature, will not deny that such a God can raise the dead. Such a denial, as even Rousseau said, "would be impious if it were not absurd. It is logical for one who does not believe in a personal God to deny the possibility of miracles. All that Hume makes out in his celebrated essay, is, that no amount of evidence can prove a miracle to an atheist. And if God is thought to be an impersonal, indescribable, unknowable abstraction, or if He is regarded as a great magician who has retired into the infinite deeps of space and left the management of our earthly life to dumb, mechanical laws, in the midst of which He Himself can make no sign, then of course we talk in vain, to those thinking thus, about miraculous interferences. Such

a poor and helpless exile as some men hold God to be would never have called forth Lazarus from his sepulchre or empowered the Christian Apostles to heal the sick. But, once acknowledge an omnipresent God, working in and through all natural laws, and, as unbelievers themselves confess, the objections to miracles vanish.

There are historic certainties, resting, it is true, for their evidence on testimony, but for which the evidence is so weighty that doubt is unreasonable. The voyage of Columbus, the death of Napoleon Bonaparte at St. Helena, these are historic certainties, though they rest on the credibility of human testimony. Such a complexity of probabilities encloses the Christian faith that Christ rose from the dead, and such a complexity of absurdities and moral impossibilities beset the denial of His resurrection, that the event must be placed where Greenleaf, the great authority on legal evidence, places it, in the category of historic certainties. When we rise to behold this mighty miracle as the crowning revelation of the nature of Jesus, it seems altogether befitting that such a nature should receive such a diadem. The resurrection belongs to the other parts of an unequalled life; it is not an isolated fact. And, as we abide in thought with the historic Jesus, as we contemplate the perfection of His goodness, the originality of His claims, the matchlessness of His wisdom, and as we hear from His sinless lips His sublime words concerning Himself, declaring that He had power to lay down His life and power to take it again, it seems that a being of another order and from a higher world was manifest in the Man of Galilee, and for such a life it seems congruous that there should be an end unique and glorious. And when we note that Divine hopes of immortality are made to walk the earth with assurance beneath them by the resurrection of Jesus, when we see in His tomb the Divine purpose, which had been dimly disclosed to the men of old, breaking open at last to fully reveal man's eternal home in the bosom of God, all the prophecies of hope and conscience and love verified as the rejoicing Heavenly Bridegroom came out of His chamber of death on the Resurrection morning, and when we perceive how godless the moral universe would

seem if such a divine life as Christ's had in fact been beaten down into hopeless defeat by the Crucifixion, then all the overwhelming and invincible testimony that Jesus did rise again appears to be testimony to what is in accord with the higher order of the world, while the great miracle itself is explained by its divine purpose that eternal life should be disclosed to men, and that Christ, our redeeming King, who died for us on the Cross, "should be declared the Son of God with power by the Resurrection from the dead."

The third day after the crucifixion of Jesus, the world began to be transformed. A company of humble men rose out of despair into ecstacy, out of weakness into unequalled spiritual power. The first day of the week began to be as sacred to them as the ancient Sabbath of Jehovah. Obstinate and almost ineradicable Jewish prejudices were uprooted, and a divine and world-wide philanthropy was planted in their hearts. When fifty days had passed there came into their souls such heavenly power that they filled a vast number from every nation with their faith and their love. A new City of God rose out of the empire of the Cæsars; the conversion of a hostile and wicked world is nothing less than a Divine testimony to the supreme fact on which the Church was builded; and having reached this point, it would seem that the evidence of the truth of this event could scarcely be made stronger by the device of man, or, I say it reverently, by the wisdom of God Himself. At least we are willing to say with that relentless and destructive German critic, Ewald, "That nothing stands more historically certain than that Jesus rose from the dead and appeared again to His followers, and that their seeing Him again was the beginning of a higher faith and of all their Christian work in the world."

LECTURE VII.

BIBLIOGRAPHY FOR SEVENTH LECTURE.

The Official History of the World's Parliament of Religions, 2 volumes, Hill & Shuman, Chicago.

Le Congrès des Religions, G. Bonet-Maury, Paris.

Die Welt-Religionen auf dem Columbia-Congress von Chicago, Prof. Wilhelm von Zehender, München.

Il Parlamenta delle Religioni e l'Irenica Interconfessionale, Emilio Comba, Rome.

La Loi du Progrès dans les Religions, Goblet d'Alviella, Brussels.

The Chorus of Faith, Jenkin Lloyd Jones.

Le Parlement des Religions, *Revue de l'Histoire des Religions*, September and October, 1893.

Review of the World's Religious Congresses, Chicago and New York, 1893, L. P. Mercer.

See also:

C. H. Toy, *The New World*, December, 1893.

Paul Carus, *The Forum*, June, 1894.

C. C. Bonney, *The New Church Review*, January, 1894.

George William Knox, *The Church at Home and Abroad*, June, 1894.

D. S. Schaff, *Homiletic Review*, December, 1893.

Joseph Cook, *Our Day*, throughout 1894.

Morgan Dix, *A Parliament of Religions*, New York, James Pott & Co., 1894.

F. Max Müller, *Deutsche Rundschau*, Berlin, March, 1895.

F. Max Müller, *The Arena*, December, 1894.

E. Portalie, *Études Religieuses*, Paris, September, 1894.

G. Bonet-Maury, *Revue des Deux Mondes*, August, 1894.

Frédérick Passy, *Le Congrès des Religions, à Chicago, en 1893*.

Frédérick Passy, *Le Congrès des Religions*, Paris.
George Dana Boardman, *The Parliament of Religions*, Philadelphia Baptist Print, 1893.
The White City and the Parliament of Religions, two sermons by Rev. M. J. Savage, Boston, Geo. H. Ellis.

NOTE 1, p. 296.

For an interesting account of Akbar's Council, see the life of that emperor by Le Compte F. A. de Noer, translated from the German by Professor G. Bonet-Maury, Leyden, E. J. Brill, 1883; Paris, Ernest Leroux. Perhaps the most interesting part is the story of the Jesuits who, by the invitation of the Emperor, made a difficult journey of forty-three days from Goa, arriving at the Emperor's palace in Fatehpur-sikri on the 18th of February, 1580. The Three Jesuit "padres" were Rodolfo Aquaviva, Antonio de Monserrat and Francisco Enriques, men of great ability, who presented to the Emperor, among other things, a new edition of the Bible and two images, one of Jesus and the other of the Virgin Mary. (To facilitate their conferences with the Emperor they were soon given apartments in the palace itself.)

In order to give some idea of the bitterness which characterized this so-called Parliament of Religions, I quote the following paragraphs from Le Compte F. A. de Noer's History, Vol. I, pp. 326-327:

"Les conférences du jeudi soir à l'Ibadat-Khana offrirent le spectacle attrayant d'un Concile, où presque toutes les grandes religions de l'univers étaient représentées. Les 'Padres' plaidèrent leur cause avec la supériorité que leur donnait l'érudition et la subtilité scolastiques; et, comme du Jarric le raconte avec une visible satisfaction, les théologiens musulmans ne trouvèrent pas d' objections suffisantes. Ironie singulière de l'histoire! Les Maures musulmans avaient un jour fait fleurir toutes les sciences, y compris la dialectique d'Aristotle dans la presqu'ile Pyrénéenne; leurs successeurs chrétiens avaient recuilli le riche héritage et c'étaient eux, à leur tour, qui rétorquaient contre les sectatéurs du Coran les armes forgées par des

musulmans. Ces maudits moines appliquaient la dénomination et les attributs du diable à Mahomet, le meilleur des Prophétes (que la grâce de Dieu repose sur lui et sur toute sa maison!) ce que des démons euxmême n'eussent pas osé faire."

NOTE 2, p. 298.

Among the Anglican divines, giving their adhesion to the Parliament of Religions, may be mentioned, Dr. Carpenter, bishop of Ripon, the late Bishop Phillips Brooks of Massachusetts, Bishop Thomas M. Clark of Rhode Island, Bishop Whitehead of Pittsburg, Bishop Grafton of Fond du Lac, Bishop McLaren of Chicago, Bishop Spaulding of Colorado, Bishop Scarborough of New Jersey, the late Bishop Knickerbacker of Indiana, Bishop Seymour of Springfield, Bishop Whittaker of Pennsylvania, Bishop Whipple of Minnesota, Bishop Sullivan of Algoma, Bishop Tuttle of Missouri, Bishop Gillespie of Grand Rapids, Bishop Hare of South Dakota, Bishop Burgess of Quincy, Bishop Perry of Iowa, Bishop Paret of Maryland, Bishop Nicholson of Milwaukee, Bishop Johnston of Western Texas, Bishop Smith of Sydney, Australia, Bishop Holly of Hayti.

NOTE 3, p. 299.

"For what am I going—for vain glory? Nay. To run away from my persecutors? Nay. For physical pleasure? Nay. For what, then? To lay the noblest aspirations of my country and my people before the judgment-seat of mankind; to glorify God in the land of the living, as I have glorified Him in this land of death; to bear witness that the spirit of God is infinitely active and alive, still evolving human destiny to higher inheritances, and shaping the future so much more glorious than the past; that the ideal may be made actual; that aspiration, communion, prayer, may be assured in their reality by the acceptance of all nations; that the New Dispensation of God preached to a few hitherto may dawn upon the whole world, I go." *Heart-Beats*, Mozoomdar, p. 91.

NOTE 4, p. 301.

"There are few things which I so truly regret having missed as the great Parliament of Religions, held in Chicago as a part of the Columbian Exposition. Who would have thought that what was announced as simply an auxiliary branch of that exhibition could have developed into what it was; could have become the most important part of that immense undertaking; could have become the greatest success of the past year, and, I do not hesitate to say, could now take its place as one of the most memorable events in the history of the world? Even in America, where people have not fully lost the faculty of admiring, and of giving hearty expression to their admiration, the greatness of that event seems to me not yet fully appreciated, while in other countries vague rumors only have as yet reached the public at large of what took place in the Religious Parliament at Chicago. Here and there, I am sorry to say, ridicule also, the impotent weapon of ignorance and envy, has been used against what ought to have been sacred to every man of sense and culture; but ridicule is blown away like offensive smoke; the windows are opened, and the fresh air of truth streams in." Prof. F. Max Müller, *The Arena*, December, 1894.

"Die grossartigste und vielleicht folgenreichste Idee, die in unserem, seinem Ende entgegeneilenden Jahrhundert zur Ausführung gelangt ist, war die Versammlung von Vertretern aller Religionen zur Zeit der grossen Weltausstellung in Chicago im Jahre, 1893. — In keinem anderen Lande der Welt hätte eine so kühne weltumfassendè Idee gefasst—viel weniger noch zur Ausführung gebracht werden können!"

"Wenn die Lehre von einer Ur-Offenbarung bisher von den Laien gutglaübig hingenommen wurde, so hat der Geist des Friedens, der die Versammlung in Chicago beseelte, aller Welt klar gelegt, dass es auf Erden wirklich eine Ur-Religion giebt, und dass die Spuren dieser, wenn auch vielfach missverstandenen, vielfach entstellten, vielfach missgestalteten Ur-Religion eben jene zween Gebote sind, die, wenn auch theilweise stark verdunkelt, in allen

Welt-Religionen wieder zu erkennen sind." Prof. Wilhelm von Zehender, Munich.

NOTE 5, p. 309.

"According to habits of thought but recently broken up, God had only one Son. Our race, while in an unfilial mood, was not composed of the children of the Highest. By nature men belong to the animal kingdom; to the kingdom of the spirit they belong only by the miracle of regeneration and the condescension of the Divine adoption. This opinion is no longer preachable or credible among thinking men. It is obviously inconsistent with Christian theism and Christian ethics. If it still lives in the schools, it is utterly dead in the great fields of militant Christendom. It is the mother of fatalism and despair. It postpones all Christian ethical appeal until regeneration has taken place, that is, until the animal has been made over into a man and a child of God; and, as that new creation is the work of the Eternal Spirit, Christian morality has no sphere of operation except in the extremely limited community of believers in their own regeneration." *The Christ of To-day*, Gordon, p. 79.

NOTE 6, p. 315.

"Some gentle critics who see no good except in old stereotyped lines of action will doubtless forbode only evil from such a 'new departure.' They will consider the Church degraded, because she stood there in the midst not only of her own truant children, but even of the heathens. But the dear Lord, who has said that His Church must bring forth from her treasures 'new things and old,' and who has made her, as St. Paul says, 'a debtor' to all the outside wanderers and gropers, will be sure to view the matter differently. For Him alone was the work undertaken and carried on; and to His honor and glory may all of its results redound." Archbishop John J. Keane.

NOTE 7, p. 326.

"India wants nothing so much as a religious revival, or rather a restoration. There is no real unity for the nation

except through one faith; political unity is uncertain. The struggle lies in the future between a new religion for the people and revival of the old." *India, Forty Years of Progress and Reform*, by R. P. Karkaria, p. 112.

NOTE 8, p. 327.

"It was a wonderful meeting, prophetic of great advances in the spiritual life of mankind. When our holy faith is brought face to face with any other the comparison itself is an argument for Christianity. Believing as I do that Christ is that Light which is in every man who comes into the world, I shall be amazed not to discover the evidence of His presence and energy in all lands. This book is a sign of his coming, the glorious appearing of the Son of Man, a sign that He is even now the world's best life." Professor C. R. Henderson, D.D., on the *Record of the Parliament of Religions.*

INDEX.

Abbott, Dr. Lyman, 319.
Abraham, 126, 133.
Abyssinia, 81.
Adler, Rabbi, 296.
Africa, 61, 191.
Agni, 376, 377.
Agnosticism, decadent, 30.
Akbar 292, 296, 323, , 402.
America, Biblical origin of, 193.
  progress of Christianity in 194, 239, 294.
American Christianity, hospitable and progressive, 355, 356.
Angelico, Fra, 228.
Anglican Church and Parliament of Religions, 298, 403.
Anglo-Saxon race, 35, 97.
Arnold, Matthew, 217, 269, 355, 369.
Arnold, Thomas, 233, 269.
Asiatic, 35, 209, 210.
Asoka, 48, 296, 323.
Augustine, St.,53, 83, 232.
Avesta, 382.

Bacon, 129.
Balfour, Arthur J., 167, 263.
Bascom, Professor, 305.
Beha Allah, 38.
Bernard of Clairvaux, 233.
Bible, 157, 198.
  adapted to all, 175.
  and other sacred books, 178, 180.
  an honest book, 183.
  an organic growth, 180, 181.
Bible as literature, 169, 184, 382.
  not shaken by criticism, 186.
  of divine origin, 184, 185.
  progressive revelation, 181, 182.
  revision of, 157.
  spread of its influence, 161, 163.
  translates well, 174.
Blackie, Professor, 160.
Boardman, George Dana, 317, 389.
Bonney, C. C., 300.
Book of the Dead, 165.
Brace, C. L., 362, 374, 385.
Brahmanism, 378.
Brahmo Somaj and Parliament of Religions, 299, 311.
Brotherhood, human, 41, 96, 156.
Brooks, Phillips, 138, 389.
Bruce, Professor A.B., 281, 305, 316.
Bryce, Professor James, 193.
Buddha, Gautama, 125, 135, 138, 148, 205, 214, 220, 222, 226, 255.
Buddhism and animal life, 391.
  and Christianity, 370, 371.
  and re-incarnation, 366.
  characteristics of, 91, 92, 94, 95, 110, 190, 207, 230, 248, 255.
  effects of, 103.
  ethical, oriental, 59, 60.
  in China, 371.

Buddhism, missionary, 45, 46, 47, 351.
scriptures of, 166.
Bunyan, John, 230.

Caird, John, 351.
Caird, Principal Edward, 68, 351, 354, 380.
Calvin, John, 204.
Candlin, George T., 318.
Carpenter, J. Estlin, 292.
Carroll, Dr. 194.
Castelar, on Parliament of Religions, 309.
Channing, 219, 279.
Charity, 43.
China, 134, 190, 192, 198, 361, 362, 371.
Christ and founders of other faiths, 202, 207, 213, 214.
and prophecy, 205.
bibliography of the life of, 389.
God's revelation for all, 22, 113.
His perfect moral nature, 218, 227.
idealism, 68.
inspiration of love, 203.
portrait in Gospels true, 285.
the distinctive truth of Christianity, 14, 34, 36, 37, 44, 75, 202, 203.
the incomparable, 392.
the reconciler, 235, 324, 325.
the revelation of God, 136, 153, 229, 230.
universal Kingship of, 227.
universal Man and Saviour, 201, 240.
words of, their influence, 217.
Christendom, greatness, 57, 61, 62.
sins, 75, 77, 81, 82, 84.
Christianity an art, 233.
and Anglo-Saxon peoples, 72, 73.
Christianity and other religions, 31, 33, 34, 38, 62, 78, 79, 82, 104, 136, 234, 312.
and twentieth century, 64, 65, 102.
a religion of facts, 257, 258.
changeable, 89, 90.
conquests, 55, 56, 72, 85, 86, 87, 195, 196, 274.
democratic, 98, 101.
described, 36.
effects, 73, 74.
greatest of facts, 274.
historic character of, 243, 289, 394.
hopeful, 95.
inclusive, 44.
influence on nations, 98.
and Hinduism, 353.
living, 90.
many-sided, 96.
more than a creed, 37.
of divine origin, 106, 275.
progressive, 91, 92, 93.
supernatural origin of, 264, 286.
universal and missionary. 15, 16, 22, 35, 37, 41, 47, 48, 52, 53, 55, 63, 69, 70,
world's need of, 326, 327.
Church of God, foundation of, 286.
Civilization and Christianity, 92, 104, 105.
Clarke, James Freeman, 351, 374.
Classical Literature, enthusiasm for, 164.
Coleridge, 191.
Cologne Cathedral, 243, 249.
Columbian Exposition, 304, 331, 332.
Columbian Exposition and Parliament of Religions, 299, 300.
Comparative Theology, 30, 44, 68.
Comte, Auguste, 228.

Confucianism, 43, 48, 59, 179, 254.
Confucius, 148, 166, 208, 215, 220, 226, 389.
Conscience, 123, 124.
Conversions, the great, 231.
Cook, Dr. Joseph, 314, 318.
Curzon, George N., 362, 371, 372.

D'Alviella, 351, 374.
Darwin, 101, 158.
DeForest, J. H., 315.
Dennis, J. S., 315, 317, 363.
Desire not wrong, 68.
D'Harlez, Mgr. 320.
Dharmapala, 318.
Dodds, Dr. Marcus, 352.
Dorner, 204.
Drummond, Professor Henry, 28, 122, 190.
Dudley, Bishop, 319.

Ellinwood, Dr. F. F., 323, 370, 379, 391.
Emerson, 121.
England, Christian Extension of, 196.
English Christianity, 367, 368.
Epistles of Paul, 273, 279.
Ewald, 191.

Fairbairn, Principal A. M., 99, 110, 156, 374, 375, 379.
Farrar, F. W., 72, 363.
Fatherhood, God's, 112, 114, 117, 118, 133, 156, 214.
Fiske, John, 196.
Fraser, Prof. A. C., 354, 374.
Freedom, growth of, 93.
Fremantle, W. H., 200, 237, 352, 395, 396.

Gibbons, Cardinal, 319.
Gladden, Washington, 318.
Gladstone, 57, 61, 233, 259, 298, 333.
God and conscience, 124.
and history, 303.
God, Christian doctrine of, 112, 115.
Hindu doctrine of, 125, 136.
holiness of, 129.
love of, 133, 137.
Mohammedan doctrine of, 135, 150.
not localized, 126.
omnipresent, 121, 122.
personal, 120, 125, 142.
spiritual, 121, 127.
the redeeming, 132, 143, 147.
unity of, 116, 119.
Goethe, 110.
Golden Rule, 43.
Goodspeed, Geo. S., 156.
Gordon, Dr. Geo., 200, 376, 378, 405.
Gore, Canon, 47, 151, 266, 333, 374.
Gospels, inspiration of literature, 212.
origin of, 272, 273.
teaching of, 211.
Goths, 88.
Gottheil, Rabbi, 319.
Grant, Principal G. M., 33, 302, 352.
Greek Church, 36, 236.
Greek Language and Literature, 53, 71, 206.
Greek Philosophy ineffective, 395.
Griffis, W. E., 68, 91, 110, 361, 375.
Grotius, 98.

Haines, C. R., 351,
Hamlin, Cyrus, 314.
Harnack, 242.
Harper, Wm. R., 292.
Harrison Frederick, 370.
Haskell, Mrs. C. E., 9, 23, 25, 333, 337, 338.
Hebrew Language, 53.
Henderson, C. R., 406.
Higginson, T. W., 319.
"Hindu" (Madras), 346.
Hindu Christians, 25, 26.

Hindu Sacred Books, 171.
Hinduism, absorbing power, 33, 97, 113, 249, 372.
and moral evil, 379.
an idolatry, 364.
national, 45, 59, 248, 254.
origin of, not satanic, 356.
philosophic, 365.
tested, 79, 103, 125, 136.
Hugo, Victor, 223, 380.
Hume, Robert A., 319, 331.
Huxley, Professor, 268.
Hyacinthe, M. Loyson, 368, 369.

Incarnation, 139.
India, 103, 106, 198.
divisions of, 393.
Dr. Barrows's journey in, 335, 342.
lack of unity in, 360.
religious need of, 405.
India Lectureship, need of, 13, 14, 322, 333.
origin of, 9, 23, 24, 238, 240, 287.
"Indian Christian Herald," 344.
"Indian Evangelical Review," 345.
Indian home life, 387,
"Indian Social Reformer," 347.
"Indian Witness," 345.

Jains, 358.
Japan, 116, 159, 189, 192.
Dr. Barrows's journey in 342.
Jessup, Henry H., 214.
Jevons, 351, 375, 376, 385.
John's Gospel, 161, 271, 272.
Jones, Rev. J. P., 341, 356, 357.
Jones, Sir William, 191.
Judaism, 48, 50, 53, 55, 58, 119, 125, 126.

Keane, Archbishop, 310, 317, 405.
Kellogg, S. H., 351, 374, 379.
Kidd, Benjamin, 72, 304.
Kingdom of Heaven, 56, 57.
Kojiki, 166, 382.
Koran, 135, 159, 160, 171, 172, 173, 197, 254, 373.
Kuenen, 69, 135, 352.
Laotse, 43, 48, 166.
Latin, 53.
Lawrence, E. A., 363.
Lightfoot, Bishop, 115.
Lincoln, 111.
Lord's Prayer, 114, 309.
Lotze, 118.
Luther, 161, 204, 226, 231, 233.

Macdonald, Rev. Dr. K. S., 18, 336, 376, 377.
Mackichan, Dr., 340.
Madagascar, 9, 18, 22, 190, 191.
Malabari, B. M., 359, 367, 386, 393, 395.
Manu, spiritual, 127.
Manu, Laws of, 189.
Martin, Dr. W. A. P., 78, 315.
Martineau, James, 121.
Maurice, Frederick D., 233.
McGilvary, Daniel, 315.
Menzies, 351.
Merivale, 363.
Messianic hopes, 50, 51.
Metempsychosis, 365, 366.
Mills, B. Fay, 319.
Milton, John, 204, 233.
Miracles, 258, 266, 267, 270, 396, 400.
Mitchell, J. Murray, 358, 359, 373, 377.
Moffat, Robert, 102.
Mohammed, 148, 226, 390.
Mohammedanism, character and mission of, 33, 42, 45, 81, 89, 180, 207, 248.
effects of, 364.
limits of, 70, 104.
not universal, 61, 62, 63.
Monotheism, 117, 125, 129.
Morality, real, 40, 41.

Moses, 49, 120, 224, 226.
Mozoomdar, 9, 18, 22, 209, 231, 313, 318, 337, 338, 390, 391, 392, 403.
Müller, Prof. F. Max, 17, 38, 82, 104, 184, 351, 352, 383, 385, 386, 403.

Napoleon, 223.
Neander, 152, 204.
Newman, Cardinal, 74.
Newton, 125.
New Zealand, 196.
Niebuhr, 269.
Nirvana, 153.
Non-Christian Literature, noble elements of, 383.
Nouri, the patriarch, 341.

Old Testament, 44, 48, 118, 120.
Orr, Prof. James, 307.

Palestine, epitome of the world, 168.
Palmer, Prof. Geo. H., 68, 370.
Pantheism, 112, 116, 121, 125, 140, 141, 145, 374, 380.
Pariahs, 373.
Parker, Theodore, 219.
Parks, Edward A., 158.
Parliament of Religions, 10, 23, 34, 46, 114, 238, 292, 328, 331, 333, 348, 401, 402.
Parsees, 58, 114, 166, 357.
Pascal, 118, 221.
Paul, the apostle, 115, 117, 128, 145, 168, 170, 221, 224, 231, 277, 297.
Persecutions, the early, 85, 86.
Peter, the apostle, 285, 297.
Pfleiderer, 351.
Plato, 100, 116, 265, 269.
Post, Dr. George, 315.
Préssensé, de, 152, 380.
Prophecy, 44.
Psalms, The, 177.

Redemption, 132, 147.
Reid, Gilbert, 315.
Religion, absorbing power of greater religions, 33, 41.
  greatness and universality of, 27, 42, 71, 72.
  origin of, 28.
  science and, 29.
  study of, 302, 303.
Religious tests, 75, 80.
Rénan, 86, 222, 261.
Resurrection of Christ, 271, 277, 282.
Rice, Rev. E. P., 22, 242, 353, 362.
Richter, Paul, 223.
Ritter, Carl, 163.
Roman Catholic church, 236.
Roman Empire, 48, 77, 85, 86, 100, 206, 282.
Romanes, Professor, 273.
Rousseau, 226.

Sacred Books of the East, 38, 382, 383.
Saussaye, 351.
Schaff, Dr., 176, 309, 317.
Schultz, Dr. Hermann, 22, 110, 200, 242, 374.
Scott, A., D.D., 352.
Sen, Keshub Chunder, 209, 337, 360, 388, 390.
Sikhs, 157, 357.
Simon, D. W., 574.
Slater, Rev. T. E., 156, 314, 340, 353, 378, 380, 383, 384.
Slavery, 89, 93.
Smith, Robertson, 177, 251, 395,
Socrates, 223, 226, 390.
Soma, 377.
Spencer, Herbert, 70, 73, 124.
Spinoza, 141.
Spirit of God, everywhere, 25.
Stanley, Dean, 269.
St. Francis of Assisi, 233.
St. Hilaire, 107, 220.

Storrs, Dr. R. S., 363.
St. Peters Church, 130, 131.
Strauss, 141, 264.
Sympathy, Buddhist and Christian conception of, 392.

Tagore, Sir J. M., reception by, 335.
Tamil Proverbs, 179.
Ten Commandments, 187, 188.
Tennyson, 234, 292, 298.
Thayer, Prof. John H., 306.
Theism, Christian, 123, 127. literature of, 374.
Toleration, 39, 40.
Trench, Archbishop, 43.
Trinity, 140, 268.
Tyler, C. M., 351.

Unity of Mankind, 40, 41, 45.
Universal Book, 157, 198.
University of Chicago, 10, 23, 335.
Upanishads, 156, 167, 193, 378, 379, 380, 383, 384.

Varuna, 118, 374.
Vedas, 137, 138, 152, 166, 193, 382, 386.
Victoria, Queen, 197.
Vincent, Bishop J. H., 321.
Virgil's Eclogues, 380.

Warren, President, 305, 365.
Washburn, Pres. George, 79, 318.
Welinkar, Prof. N. G., 353, 368, 387.
Wesley, John, 231, 233.
Westcott, B. F., 374.
Wherly, E. M., 314.
Whittier, 292.
Williams, Sir Monier, 45, 94, 372, 374, 387, 388.
Wolkonski, Prince, 318.
Womanhood and Christianity, 89, 97, 188, 189, 232.
Womanhood in India, 386, 387.
World-religion, not eclectic merely, 31, 32.

Xenophon, 223.

Zehender, Prof. Wm. von, 404, 405.
Zoroaster, 152, 389.

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: April 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

BR 121

LIBRARY OF CONGRESS
0 003 858 909 A